

# THE PROVERBS OF SOLOMON

A NEW CONFLATION

WITH INTRODUCTION, NOTES, GLOSSARY  
AND INDEX

Like its companion volume, Ecclesiasticus (by the same editor) published ten years ago, this new rendering of Proverbs is a conflation of different versions and emendations of modern scholars. The language is clear at every point, so that the reader has no need to pause in order to grasp the real meaning. There are over seventy pages of notes which explain the reasons for variations from the Authorised Version and also contain comments which, though not essential to the understanding of the text, are complementary to it. In the same way a useful Glossary throws much light on the meanings of words translated from the original. The chapters and verses are indicated in the margin and at the top of every page in a way which renders reference almost instantaneous. A full index has been added. The cross headings are particularly helpful.

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# THE PROVERBS OF SOLOMON

THE SON OF DAVID,  
KING OF ISRAEL



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## ON THE INTERPRETATION OF FOREIGN TONGUES

All scripture is to be read in the same spirit wherewith it was written.

à Kempis

Moral writings should be treated not as dead and dry matter of learning but as documents with a side of modern applicability and living interest . . . their authors should be regarded as living moralists, not dead classics.

Arnold

If a person would understand any ancient work he must never look at the dead without seeing the living in them. . . . We are too fond of seeing the ancients as one thing and the moderns as another.

Butler

Translations ought to be made according to the context and the reader's judgment or discretion.

Jerome

The words of the Hebrew tongue have a peculiar energy. It is impossible to convey so much so briefly in any other language. To render them intelligibly we must not attempt to give word for word but only aim at the sense and idea.

Luther

In a book intended for general reading faithfulness may be considered simply to consist in expressing the sense of the original.

Newman

With a wealth of words at our disposal not to make use of them is as if a workman with a dozen different tools—each adapted for its own special purpose, should persist in using only one, doing coarsely what might have been done finely.

Trench



## INTRODUCTION

SINCE the publication of the rendering of Ecclesiasticus which I brought out in 1939, I have been constantly urged to try my hand at another book, and so after many interruptions I venture to submit a similar effort in this volume. The reception given to the first by the Press and in particular the warm welcome it received from students of the Old Testament in letters both from friends and from those I had never met, encouraged me to see what I could do with Proverbs.

Again, I must repeat what I said then, that I make no pretence to scholarship but rely largely upon the researches of others. Once more, I have to make acknowledgments to Professor W. O. E. Oesterley. His, and C. H. Toy's commentaries are the first books to which every English student of Proverbs turns. There are many others, also, whose names will be found elsewhere but special mention must be made of Dr. A. Guillaume, until recently Samuel Davidson, Professor of Old Testament Studies in the University of London, and of his successor, Dr. W. D. McHardy, for whose kindness in giving me most valuable advice I am very grateful. The Rev. E. H. Worstead, Tutor at Spurgeon's College, kindly undertook the drudgery of reading through the proofs of the entire book, and thus I have been saved from several mistakes creeping in. The printers, too, as he will be the first to acknowledge, considerably lightened his labours by the almost entire absence of printer's errors. To them, also, as in the case of Ecclesiasticus, is

due the typography and general layout of the book, the result being, I believe, an excellent example of good craftsmanship in which even Ben Sira would have delighted (see Ecclesiasticus 38<sup>27-32</sup>) had printing been invented in his day—"they maintain the fabric of the world and their whole thought is on the practice of their craft." To all these I tender my heartfelt thanks, but I must assert that no blame should be attributed to any one of them for mistakes which may be found in this book: for these I alone must be answerable.

My chief object in this conflation (for that is all it really is) has been to adhere as closely as possible to the language of the Authorized Version, to express the sense of the original as nearly as I could in English words, and to make obscure passages clear. No attempt has been made to reproduce the exact rhythmical forms of the original, but as Professor C. F. Kent says, one of the chief charms of the A.V. is that its translators instinctively reproduced to a great extent the lilt of the Hebrew, and it is hoped that by adhering to this style the character of the diction and the balance of the rhythm have been preserved. The alterations I have made are those which seemed to conform with modern scholarship or to make clear the meaning. In some passages one could only try to guess what the original author meant in his own language and to convey that meaning in English which can be readily understood by the ordinary educated reader. Sometimes, therefore, liberties have been taken with tenses, grammar and so forth, and occasionally it has been necessary to resort to paraphrase.

To those who can follow this rendering by comparing it with the original Hebrew it will become apparent that some of the alternatives are emendations and that others are such free translations, or even conjectures, that they

are almost unrecognizable. I hope the adoption of emendations in this version has not been excessive. I have tried to bear in mind the late Professor S. R. Driver's caveat that it does not always follow that *conjectural* emendations are right. "Judgment and discrimination," he said, "must be exercised, and for an emendation to be convincing it must give a sense unmistakably superior to the Masoretic." In several cases where the text is so corrupt that no sense can be made out of the original, and where no one has suggested even a plausible emendation, I have omitted the passage altogether.

Again, it would be impossible and indeed absurd to be absolutely consistent in using the same English word for the same Hebrew one throughout the book, or even, as far as roots are concerned, in the same line. For example, in the first verse it may be Hebrew, but it is hardly English, to speak of "perceiving the words of perception" or "understanding the words of understanding." Even Robert Young in his literal translation of the Bible did not go so far as this. He points out that he himself has had to use ten different English words to translate one Hebrew word, the primary meaning of which is "to give," and that the A.V. used eighty-four! I cannot do better than illustrate my meaning by quoting the late Professor R. H. Kennett. In his chapter on the Grammar of Old Testament Study he says: "One fact, too often forgotten, must be always borne in mind. When an ancient language preserves only one word for ideas expressed in a modern language by several different words, we may be pretty sure that those who expressed themselves in the ancient language had primarily in mind the lost ideas, the derivatives of which in later times came to be expressed by different

words." Thus, he points out, one word can mean house, or household, a family or a dynasty. "The Hebrew," he says, "could pass in the same context from one shade of meaning to another in a way which is somewhat baffling to the modern translator who starts with a desire to maintain a uniform rendering of words."

To this I should like to add a reference to Matthew Arnold's Introduction to his *Isaiah XL-LXVI*, published in 1875. His aim, he said, was to enable English people to read as a connected whole the last twenty-seven chapters of Isaiah without being frequently stopped by passages of which the meaning is almost or quite unintelligible. He, therefore, sought to choose among the better meanings which have been offered for each of those passages, that which seemed the best, or to weave it into the authorized text in such a manner as not to produce any sort of strangeness or interruption. His knowledge of Hebrew (like mine) was not more than sufficient to enable him in some degree to follow or weigh the reasons offered by others in support of their judgments, to use the work of more competent translators and correctors so as to remove difficulties in our A.V., many of which admit of quite certain correction, and yet to leave the physiognomy and movement of the A.V. quite unchanged.

Wherever possible, however, every effort should be made that all important words, especially when they occur close together should be rendered uniformly; for, as R. B. Girdlestone says, the point of a passage is lost in translation by the variation of a word which is designedly the same in the original. The same writer also says: "The translator's business is to give the idea which the Jew would have in reading . . . in as idiomatic a

form as possible. . . . He must deal with words before he can render sentences.”

In 1882, Matthew Arnold, writing about the impending R.V. of the O.T. said: “It is not enough to translate it accurately, it must be translated so as also to be deeply enjoyed, and to exercise the power of beauty and of sentiment which the A.V. has exercised upon its readers.” He points out that the effect of Hebrew poetry can be preserved and transferred in a foreign language as the effect of other great poetry cannot. Hebrew poetry “does not depend on metre or rhyme, but on a balance of thought conveyed by a corresponding balance of sentence and the effect of this can be transferred to another language.” He then proceeds to urge that the A.V. must not “be departed from without necessity. It comes from a great flowing time of our literature, and has created deep and powerful sentiments. . . . Increase of knowledge enables us to see mistakes in the Old Version and to correct them; but only mistakes, real mistakes, should be corrected and they should be corrected gently.” That is precisely my position, and what I attempted in my version of Ecclesiasticus, though I was not then acquainted with Matthew Arnold’s translation of Isaiah.

In this volume I have gone a little further than I did in my previous one and added some notes quoting authorities or giving reasons why variations from the A.V. have been made. These notes, it is hoped, are superfluous and not in any way really necessary to elucidate the text. They are therefore kept entirely apart so as not to encumber the text by footnotes. In them, and especially in the Glossary, have been incorporated some excursions almost to the borders of orthology, or if that is too ambitious a claim let us call them remarks,

when opportunity offered, of words and their ways in Hebrew.

The reader must bear in mind that this book, especially the latter part of it, is a collection of unclassified quotations, and therefore not intended for continuous reading so much as for reference or for browsing. A short pithy sentence may be easier to remember than a paragraph in less condensed form, but to appreciate it fully it must be detached and considered by itself at leisure; for brief proverbs, though they may be easily understood, cannot be absorbed unless taken in small doses.

### HEBREW VERSE

Very little need be said on this subject and there is no necessity to use polysyllabic or foreign words, such as paranomasia, antithetical, hemistich, and so forth.

Hebrew verse is based on balance of thought—repeating ( $11^{25}$ ), contrasting ( $10^1$ ), or developing ( $10^{26}$ ). Yet another, but rarer, kind is where the first line is similar to the fourth and the second to the third. In Proverbs almost all the verses are composed of couplets—when this is not so the lack of balance or rhythm generally points to a gloss or may help towards correction of the text.

There is rhythm but very little metre. Rhyme is so rare as to be almost accidental outside popular songs, such as those in Judges. Often there is play on words or assonance. These are impossible to reproduce in another language and it would be foolish to attempt to do so. The result would be disaster. Occasionally, more by luck than by learning, it might be possible, but hardly ever if a true (not necessarily literal) interpretation is the aim.

As poetry, Proverbs cannot be compared with Psalms.

Pope and Milton were both poets, but of a different calibre; the one condenses into a line what the other expands into an elaborate stanza.

### HEBREW SCRIPT

As many readers may wonder why the Masoretic text of the O.T. is so open to criticism, the following brief explanation may be of interest. Written and then copied and re-copied, before printing was invented, in characters peculiarly liable to confusion, with scribes and editors adding marginal comments, the wonder is that the text is not more corrupt than it is. Before it reached the stage known as the Masoretic Text, it passed from Archaic Hebrew to the Aramaic writing and then to the square. In each of these alphabets some letters were so similar that they were constantly confused with each other, and in the transition stage from one style of writing to the other they were liable to be still further confused. It must be remembered too that there were no vowels to help the written word, and at one time no spaces between the words. To realize the reader's problem it is only necessary to take at random any sentence, say 31<sup>28</sup>, HRCHLDRNRSPNDCLLHRBLSSD, in the A.V. and imagine the number of difficulties which may arise especially in the written as opposed to the printed word in an alphabet where so many of the letters were so much alike, and the difference between them so minute that "jot" and "tittle" became proverbial. To take just one or two simple examples in English, if there were no vowels DBT might stand for doubt, debate, debt, debit or debut, the context alone showing which was probably the right word. But even with vowels the slightest carelessness in writing might cause confusion between such words as united and limited or comes and

conies, especially if the "i's" were not dotted, and only the most careful writers take the trouble to distinguish between an "n" and a "u."

### AUTHORITIES

Professor S. R. Driver, that great English Hebraist (perhaps the greatest of them all), in 1874 wrote scathingly of English writers upon the O.T. They seemed to him, he said, to be incapable of offering an opinion of any value which had not been derived from some foreign source. And, truth to tell, that must be the experience of all who study the English commentaries on Proverbs. Time after time their readers are referred to such names as Bökeher, Chajes, Delitsch, Dijserinck, Ewald, Frankenberg, Grätz, Hitzig, Jäger, Nowack, Oort, Vogel, Wellhausen and Wildeboer, to mention a few to whom reference is most frequently made as authorities for this and that emendation. The list could easily be doubled. Commentaries on the Proverbs (though not so numerous as those on some other books of the O.T.—the Psalms, for example) date back to several centuries past. Of recent books, that is to say, those published since Professor Driver first wrote the words quoted above, C. H. Toy's is the one to which all later writers refer and defer. Others are by W. O. E. Oesterley, G. C. Martin, T. T. Perowne, E. H. Plumptre, S. H. Hooke, A. E. Morris and A. Cohen. A generation earlier there were several well-known Hebraists, whose emendations have received respectful recognition, many of whom are mentioned above. To these must be added one great British authority of a generation ago—T. K. Cheyne. Earlier still the names of Bertheau, Gesenius and Lagarde stand out. Acknowledgment must also be made to Müller and Kautzch's Critical Edition of the Hebrew text in *The*



*Sacred Books of the O.T.*, edited by Paul Haupt (1901). Among translators of the last 100 years must be mentioned the names of Fenton Ferrar, A. R. Gordon, J. E. MacFadyen, James Moffatt and Robert Young.

### TITLE AND DATE

Just as all psalms were liable to be attributed to David so most proverbs were accredited to Solomon. We do very much the same thing when we call certain misplaced syllables, "Spoonerisms." No definite date can be assigned to any of these collections, but most authorities put them between 400 and 300 B.C. That is before Ben Sira.

Adapting, though slightly altering, what Edward Gibbon said of his *Autobiography*, I should like to conclude this Introduction by saying that whatever others may think of this labour of love, I have enjoyed the compilation of it, and if selfish enjoyment was not my sole motive it has at all events been my reward.

A. D. POWER

May, 1949

# AUTHORITIES CONSULTED OR QUOTED IN THE INTRODUCTION, NOTES AND GLOSSARY OF THIS BOOK

A.J.B.	A. J. Baumgarten	A.Ge	Abraham Geiger
B.D.B.	Brown Driver Briggs Hebrew Lexicon	A.Gu	Alfred Guillaume
C.F.B.	C. F. Burney	A.R.G.	Alex. R. Gordon
E.B.	E. Bertheau	H. G.	H. Grätz
E.R.B.	Edwyn Bevan	R.B.G.	R. B. Girdlestone
F.B.	F. Böttcher	W.G.	W. Gesenius
G.H.B.	G. H. Box	W.H.G.	W. H. Groser
G.B.	G. Bickell	F.H.	F. Hitzig
J.B.	Joseph Barclay	H.C.H.	H. C. Hart
S.B.	Samuel Böchart	M.H.	M. Heidenheim
A.C.	A. Cohen	P.H.	P. Haupt
H.P.C.	H. P. Chajes	R.F.H.	R. F. Horton
T.K.C.	T. K. Cheyne	S.H.H.	S. H. Hook
A.B.D.	A. B. Davidson	A.J.	Aubrey Johnson
D.D.	David Daube	J.G.J.	J. G. Jäger
F.D.	Franz Delitzsch	A.K.	A. Kuenen
G.R.D.	G. R. Driver	A.H.K.	A. H. H. Kamp- hausen
H.D.	H. Deutsch	C.F.K.	C. F. Kent
J.D.	J. Dyserinck	E.K.	E. Kautzsch
O.E.D.	Oxford English Dictionary	J.K.	James Kennedy
S.D.	Samuel Daiches	R.H.K.	R. H. Kennett
S.R.D.	S. R. Driver	L.H.L.	L. H. Loewen- stein
T.D.	T. L. O. Davies	R.L.	Robert Lowth
W.T.D.	W. T. Davison	P. de L.	P. de Lagarde
A.B.E.	A. B. Ehrlich	S.L.	S. Levy
H.E.	H. Ewald	A.M.	A. Müller
J.E.	James Eadie	A.E.M.	A. E. Morris
W.E.	W. A. L. Elmslie	C.B.M.	C. B. Michaelis
H.L.F.	H. L. Fleischer	C.G.M.	C. G. Montefiore
W.F.	W. Frankenberg	D.H.M.	D. H. Müller
		D.S.M.	D. S. Margoliouth

## AUTHORITIES CONSULTED

G.C.M.	G. C. Martin	A.S.	A. Schultens
H.F.M.	H. F. Mühlau	C.S.	C. Steuernagel
J.E.M.	J. E. McFadyen	H.L.S.	H. L. Strack
J.M.	James Moffatt	M.S.	M. Scott
R.G.M.	R. G. Moulton	N.H.S.	N. H. Snaith
S.C.M.	S. C. Malan	W.H.S.	W. H. Saulez
W.D.M.	W. D. McHardy	A.J.T.	American Jewish Translation
E.N.	E. Neufeld		
W.N.	W. Nowack	C.H.T.	C. H. Toy
H.O.	H. Oort	D.W.T.	D. W. Thomas
J.O.	J. Olshausen	H.B.T.	H. B. Tristram
W.O.	W. O. E. Oesterley	W.M.T.	W. M. Thomson
E.H.P.	E. H. Plumptre	A.V.	Authorized Version
H.P.	H. Pinkuss	E.V.	English Versions
J.P.	John Parkhurst	G.V.	G. J. L. Vogel
T.T.P.	T. T. Perowne	R.V.	Revised Version
E.R.	E. Reuss	P.B.V.	Prayer Book Version
E.F.K.R.	E. F. K. Rosen- müller	G.W.	G. Wildeboer
H.H.R.	H. H. Rowley	J.W.	Julius Wellhausen
H.W.R.	H. W. Robinson	W.W.	William Wickes
J.B.R.	J. B. Rotheram	W.A.W.	W. Aldis Wright
P.R.	P. Ruben	R.Y.	Robert Young
T.H.R.	T. H. Robinson	O.Z.	Otto Zöckler

## ABBREVIATIONS

cf.	Compare	q.v.	which see
f.	following verse	Pr.	Proverbs
ff.	following verses	Ps.	Psalms
Gk.	Greek	Syr.	Syriac
Heb.	Hebrew	Targ.	Targum
i.e.	that is	v.	verse
Lat.	Latin	vv.	verses
lit.	literally	Vulg.	Vulgate
LXX	Septuagint	Ecclus.	Ecclesiasticus
Ors.	others	Eccles.	Ecclesiastes

The heart of the prudent will understand a parable;  
And an attentive ear is the desire of a wise man.  
Ecclus. 3<sup>29</sup>.

# THE TEXT

# BOOK I

I The Proverbs of Solomon,  
The Son of David, King of Israel.

## INTRODUCTION

- |   |   |       |
|---|---|-------|
| 2 | To know Wisdom and Instruction,               | CHAP. |
|   | To comprehend the words of Understanding,     | I     |
| 3 | To receive Instruction in Prudence,           |       |
|   | Justice, Judgment and Equity,                 |       |
| 4 | To give to the simple Shrewdness,             |       |
|   | To the young men Knowledge and Discretion,    |       |
| 5 | That the Wise may hear and increase Learning, |       |
|   | And the Understanding man acquire Guidance,   |       |
| 6 | To understand a Proverb and a Satire—         |       |
|   | The words of the Wise and their Enigmas.      |       |

MOTTO

- 7 The Fear of the Lord is the beginning of  
Knowledge  
But fools despise Wisdom and Instruction.



AN EXHORTATION

- 8 Hear, O my son, the instruction of thy father,  
And forsake not the teaching of thy mother:  
9 For they shall be a graceful wreath unto thy head,  
And necklaces around thy throat.

A WARNING AGAINST KEEPING COMPANY WITH SINNERS

- 10 My son, if sinners entice thee,  
Consent thou not.  
11 If they say: "Come with us,  
Let us lay wait for the honest,  
12 Let us swallow them up alive as Sheol,  
And whole, as those who go down into the abyss:  
13 We shall find all precious substance,  
We shall fill our houses with spoil.  
14 Cast in thy lot among us,  
Let us all have one purse."  
15 Walk not thou in the way with them.  
Refrain thy foot from their path.  
16 For their feet run to evil  
And they make haste to shed blood.  
17 Thus in vain shall the snare be spread  
In the sight of the passing bird.  
19 Such is the fate of every one that is greedy of gain;  
It taketh away the life of the owners thereof.

WISDOM'S PROCLAMATION

- 20 Wisdom shouteth aloud in the streets;  
She giveth voice in the squares;  
21 She calleth in the chief places of concourse;  
At the entering in of the gates she speaketh:  
22 'How long, ye simple ones, will ye love simplicity,

- And ye stupid ones hate knowledge?  
23 Behold, I will pour out my spirit upon you,  
I will make known my words unto you,  
24 Because I have called, and ye refused,  
I have stretched out my hand, and no man regarded,  
25 And ye have set at nought all my counsel,  
And would have none of my reproof:  
26 I also will laugh at your calamity;  
I will mock when your dread cometh;  
27 When your dread cometh as desolation,  
And your calamity as a whirlwind;  
28 Then shall they call upon me, but I will not answer;  
They shall seek me early, but they shall not find me;  
29 Because they hated knowledge,  
And did not choose the fear of the Lord:  
30 They would have none of my counsel:  
They spurned all my reproof.  
31 Therefore shall they eat of the fruit of their own way,  
And be filled with their own devisings;  
32 For the backsliding of the simple shall slay them,  
And the carelessness of the stupid shall cause them  
to perish.  
33 But whoso hearkeneth unto me shall dwell securely,  
And shall be quiet without dread of evil.'

## THE PLEASURES OF WISDOM

- CHAP. I My son, if thou wilt receive my words,  
II And treasure up my commandments with thee;  
2 So that thine ear attend unto wisdom,  
And thou apply thine heart to understanding;  
3 Yea, if thou cry after knowledge,  
And lift up thy voice for understanding,  
4 If thou seek her as silver,

- And as for hid treasures search for her;  
5 Then shalt thou understand the fear of the Lord  
And find the knowledge of God.  
6 For the Lord giveth wisdom:  
Out of his mouth cometh knowledge and understanding.  
7 He layeth up sound wisdom for the upright:  
He is a shield to them that walk honestly,  
8 That he may guard the paths of judgment  
And keep the way of his Chasidim,  
9 Then shalt thou understand righteousness and  
judgment  
And shalt keep to every good path.  
10 For wisdom shall enter into thine heart,  
And knowledge shall be pleasant unto thy soul;  
11 Discretion shall keep thee,  
Understanding shall guard thee:  
12 Preserving thee from the way of the evil,  
From men who speak contrary things;  
13 Who leave the paths of uprightness  
To walk in the ways of darkness;  
14 Who rejoice to do evil,  
And delight in the contrariness of the wicked;  
15 Whose paths are crooked,  
And their tracks perverted;  
16 Preserving thee from the loose woman,  
From the harlot who flattereth with her words;  
17 Who leaveth her lawful husband  
And her marriage vows forsaketh.  
18 For her way leadeth down unto death,  
And her goings unto the Shades.  
19 None that come unto her return again,  
Neither do they attain unto the paths of life.  
21 But the upright shall dwell in the land,

- And the honest shall remain in it.  
 22 But the wicked shall be cut off from the land,  
 And the treacherous shall be rooted out of it.

## COMMANDMENTS CONCERNING CONDUCT OF LIFE

- CHAP. I My son, forget not my teaching;  
 III But let thine heart keep my commandments,  
 2 For length of days, and years of life,  
 And peace shall they add unto thee.  
 3 Let not kindness and faithfulness forsake thee:  
 Bind them about thy neck,  
 4 Seek thou favour and a good name  
 In the sight of God and man.  
 5 Trust in the Lord with all thine heart;  
 And lean not upon thine own understanding.  
 6 In all thy ways acknowledge him,  
 And he shall make straight thy paths.  
 7 Be not wise in thine own eyes;  
 Fear the Lord and depart from evil.  
 8 It shall be health to thy flesh,  
 And marrow to thy bones.  
 9 Honour the Lord with thy substance,  
 And with the first fruits of all thy revenue:  
 10 So shall thy barns be filled with corn,  
 And thy presses burst out with new wine.  
 11 Reject not the discipline of the Lord,  
 Neither be resentful of his reproof,  
 12 For whom the Lord loveth he reproveth,  
 And chafeth him with whom he is pleased.

## WISDOM THE SUPREME PRIZE

- 13 Happy is the man who hath found wisdom,  
 And the man who obtaineth understanding,

- 14 For the merchandise of it is better than silver,  
And the revenue thereof than fine gold;
- 15 She is more precious than rubies:  
And all desirable things are not to be compared  
with her.
- 16 Length of days is in her right hand;  
And in her left hand riches and honour.
- 17 Her ways are ways of pleasantness,  
And all her paths are peace.
- 18 She is a tree of life to them that seize her:  
And happy is every one that retaineth her.
- 19 The Lord by wisdom founded the earth;  
By understanding he established the heavens;
- 20 By his knowledge depths are broken up,  
And the clouds drop down dew.

THE SECURITY OF WISDOM

- 21 My son, keep sound wisdom and discretion:  
Let them not depart from thine eyes:
- 22 So shall they be life unto thy soul,  
And grace to thy neck.
- 23 Then shalt thou walk in thy way securely,  
And thy foot shall not stumble.
- 24 When thou shalt lie down, thou shalt have no dread:  
And when thou hast lain down, sweet shall be thy  
sleep.
- 25 Fear not any sudden dread,
- 26 For the Lord shall be beside thee.

DUTY TO OUR NEIGHBOUR

- 27 Withhold not good from the needy  
When it is in the power of thine hand to do it,

- 28 Say not unto thy neighbour: "Go and come again  
And tomorrow I will give" when thou hast it by  
thee.
- 29 Devise not evil against thy neighbour,  
Seeing that he dwelleth in confidence by thee.
- 30 Strive not needlessly with anyone,  
Lest he render thee some harm.
- 31 Be not jealous of the oppressor,  
And fret not thyself because of all his ways.
- 32 For the perverse is abomination to the Lord,  
But his friendship is with the upright.
- 33 The curse of the Lord is in the house of the wicked;  
But he blesseth the habitation of the righteous.
- 34 With the scorers he will be scornful;  
But unto the humble he will be gracious.
- 35 The wise shall inherit glory  
But fools acquire shame.

## FATHERLY ADVICE

- CHAP. 1 Hear, ye children, the instruction of a father  
IV And attend to know understanding;
- 2 For I give you sound doctrine;  
Forsake ye not my teaching.
- 3 I was my father's son,  
Tender and only begotten in the sight of my mother,
- 4 He used to teach me, and say to me:  
"Let thine heart retain my words, keep my  
commandments.
- 5 Get wisdom, get understanding,  
Forget not, neither decline from the words of my  
mouth.
- 6 Forsake her not, and she will keep thee;  
Love her and she will guard thee;

- 8 Exalt her and she will promote thee;  
She will bring thee to honour when thou dost embrace her,  
9 She will give to thy head a graceful wreath,  
With a crown of glory will she surround thee."

## THE PATH OF WISDOM &amp; THE WAY OF THE WICKED

- 10 Hear, O my son, and receive my sayings,  
And the years of thy life shall be many.  
11 I have taught thee in the way of wisdom;  
I have led thee in the paths of uprightness.  
12 When thou walkest thy steps shall not be hampered  
And when thou runnest thou shalt not stumble.  
13 Take fast hold of discipline, let her not go.  
Guard her, for she is thy life.  
14 Enter not into the path of the wicked  
And tread not the way of evil men.  
15 Avoid it, pass not by it,  
Turn from it and pass on.  
16 For they sleep not except they have done evil,  
And their sleep is taken away unless they cause  
someone to stumble.  
17 For they eat the bread of wickedness  
And drink the wine of violence.  
19 The way of the wicked is as darkness,  
They know not on what they stumble.  
18 But the path of the righteous is as the light of dawn,  
That shineth more and more unto the perfect day.

## MORE FATHERLY ADVICE

- 20 My son, attend to my words,  
Incline thine ear unto my sayings;  
21 Let them not depart from thine eyes,

- Keep them in the midst of thine heart.  
22 For they are life unto those that find them  
And health to all their flesh.  
23 Above all else guard thine heart  
For out of it are the issues of life.  
24 Put away from thee a crooked mouth  
And perverse lips put far from thee.  
25 Let thine eyes look right on  
And let thy gaze be straightforward.  
26 Make level the path for thy feet  
And let all thy ways be firm.  
27 Turn not to the right hand nor to the left,  
Remove thy foot from evil.

## THE DANGER OF ILLICIT CONNECTIONS

- CHAP. I My son, attend unto wisdom,  
v Incline thine ear to understanding,  
2 That thou mayst preserve discretion  
And that thou mayst keep knowledge.  
3 The lips of a loose woman drop honey,  
And her mouth is smoother than oil,  
4 But her end is bitter as wormwood  
Sharp as a two-edged sword.  
5 Her feet go down to death;  
Her steps take hold of Sheol;  
6 She cometh not upon the level path of life;  
Her goings are unstable and not established.  
7 Now, therefore, my sons, hearken unto me,  
And depart not from the words of my mouth.  
8 Remove thy way far from her,  
And come not nigh the porchway of her house.  
9 Lest thou give unto others thy vigour,  
And thine years unto aliens,



- 10 Lest strangers be filled with thy strength  
And thy labours be in the house of an alien.  
11 And thou groan at the latter end,  
When thy flesh and thy blood are consumed,  
12 And say: "Alas! I hated discipline,  
And my heart spurned reproof;  
13 Neither hearkened I to the voice of my teachers  
Nor inclined mine ear to my instructors.  
14 I had almost fallen into the depths of evil,  
In the midst of the congregation and assembly."

## LAWFUL INTERCOURSE

- 15 Drink waters out of thine own well  
And flowing waters from thine own spring.  
16 Let not thy sources be dispersed abroad,  
Nor thy channels of water in the squares,  
17 Let them be for thy self alone,  
And not for strangers with thee.  
18 Let thy fountains be blessed;  
And rejoice in thy lawful wife;  
19 Let her breasts satisfy thee at all times  
And be thou ever ravished with her love.  
20 For why wilt thou be fascinated by a loose woman  
And embrace the bosom of an alien?

## THE RESULTS OF WRONG-DOING

- 21 Before the eyes of the Lord are the ways of man  
And he pondereth carefully all his goings.  
22 His own iniquities shall entrap the wicked  
And he shall be holden with the cords of his sins.  
23 He shall die for lack of discipline  
And in the greatness of his folly he shall perish.

## WARNING AGAINST SURETYSHIP

- CHAP. 1 My son, if thou hast become surety for thy neigh-  
 VI bour,  
 If thou hast pledged thyself for a stranger,  
 2 If thou hast snared thyself by the words of thy mouth  
 Or trapped thyself by the words of thy mouth  
 3 Do this now, my son, since thou art come into thy  
 neighbours' power,  
 Bestir thyself and beset thy neighbour;  
 4 Give not sleep to thine eyes,  
 Nor slumber to thine eye-lids.  
 5 Deliver thyself as a roe out of the snare  
 And as a bird from the hand of the fowler.

## THE EXAMPLE OF THE ANT

- 6 Go to the ant, thou sluggard,  
 Consider her ways and be wise,  
 7 Which, having no chief, overseer or ruler,  
 8 Provideth her bread in the summer  
 And gathereth her food in the harvest.  
 9 How long wilt thou rest, O sluggard?  
 When wilt thou arise from thy sleep?  
 10 Yet a little sleep, a little slumber,  
 A little folding of the hands to rest;  
 11 So shall poverty come like a highwayman  
 And want like an armed robber.

## A PORTRAIT OF A MAN OF BELIAL

- 12 A good for nothing, a wicked man,  
 Is he that goeth about with a crooked mouth.  
 13 That winketh with his eye, shuffleth with his feet,  
 And maketh signs with his fingers.

- 14 Contrariness doth the evil man devise in his heart,  
He spreadeth discord all the time;  
15 Therefore shall his calamity come suddenly;  
Of a sudden shall he be broken, and that beyond  
repair.

## SEVEN ABOMINABLE SINS

- 16 There are six things which the Lord doth hate;  
Yea, seven are an abomination unto him.  
17 Haughty eyes, a lying tongue  
And hands that shed innocent blood,  
18 A heart that deviseth mischievous things,  
Feet that be swift in running to evil,  
19 A false witness that breatheth lies  
And he that spreadeth discord among brethren.

## A WARNING AGAINST ADULTERY

- 20 Keep, my son, thy father's commandment  
And forsake not the teaching of thy mother;  
21 Bind them continually upon thine heart  
Tie them about thy neck;  
23 For the commandment is a lamp, and the law is light  
And reproofs of discipline are the way of life.  
22 When thou walkest they shall conduct thee,  
When thou resteth they shall keep thee,  
24 Keep thee from the evil woman,  
From the flattery of a harlot's tongue.  
25 Lust not after her beauty in thine heart,  
Neither let her captivate thee with her eyelids.  
26 For the price of a whore is a loaf of bread;  
But the adulteress hunteth for the precious life.  
27 Can a man take fire in his bosom  
And his clothes not be burned?

- 28 Can one walk upon hot coals,  
And his feet not be scorched?  
32 So he who committeth adultery lacketh sense,  
He who doeth it destroyeth his own soul.  
33 Wounds and dishonour shall he get  
And his reproach shall not be wiped away.  
34 For the fury of her husband is full of jealousy,  
Therefore he will not spare in the day of vengeance.  
35 He will not regard any ransom,  
Neither will he rest content, though thou givest many  
bribes.

## WISDOM NOT WOMEN

- CHAP. I My son, keep my words  
VII And lay up my commandments with thee.  
2 Keep my commandments and live,  
And my teaching as the apple of thine eye.  
3 Bind them upon thy fingers,  
Write them on the tablet of thine heart;  
4 Say unto Wisdom: "Thou art my sister,"  
And call Understanding thy "kinswoman"  
5 That they may keep thee from the loose woman,  
From the harlot who flattereth with her words.

## THE WILES OF A LOOSE WOMAN

- 6 At my window I looked out,  
Through the lattice I peered,  
7 And saw among the simpletons a young man,  
A young man devoid of sense.  
8 Passing though the street near her corner,  
Strolling along the road in the direction of her house,  
9 In the twilight, in the evening,  
In the blackness and darkness of the night.

- 10 And behold there met him the woman,  
Looking like a whore and subtle of heart.  
11 (She is loud and a gadabout,  
Her feet abide not in her house:  
12 Now in the streets, now in the squares,  
At every corner she lieth in wait).  
13 So she seized him and kissed him  
And with a brazen face said unto him:  
14 "I have peace offerings with me,  
This day have I paid my vows.  
15 Therefore came I forth to meet thee,  
Diligently to seek thy face, and I have found thee.  
16 I have covered my bed with coverings of tapestry,  
With striped cloths of the yarn of Egypt,  
17 I have sprinkled my couch  
With myrrh, aloes and cinnamon.  
18 Come, let us revel in passion until the morning  
Let us solace ourselves with loves;  
19 For my husband is not at home,  
He is gone on a long journey,  
20 He hath taken his money-bag with him  
And will not return till full moon."  
21 With much coaxing she persuadeth him to yield  
With the flattery of her lips she seduceth him.  
22 So the simpleton walketh after her,  
23 Knowing not that his life is at stake,  
22 Like an ox that is led to the slaughter,  
23 Like a bird hastening into a gin,  
22 Like a stag to the grip of a trap  
23 Till its liver is pierced by an arrow.

## FINAL ADMONITIONS REGARDING PROSTITUTES

- 24 Hearken thou unto me, my son,  
And attend to the words of my mouth.

- 25 Let not thine heart decline to her ways,  
Go not astray in her paths;  
26 For she hath cast down many wounded,  
Yea, many strong men have been slain by her.  
27 Her house is the way to Sheol  
Going down to the chambers of Death.

## THE APPEAL OF WISDOM

- CHAP. I Doth not Wisdom cry?  
VIII And Understanding give voice?  
2 In the top of high places she taketh her stand,  
On the road in the midst of the pathways,  
3 By the gates at the city's entrance,  
In the porchways she crieth aloud.

## WISDOM AMONG MEN

- 4 "Unto you, O men, I call,  
For my voice is to the sons of Adam.  
5 Ye simple ones, understand shrewdness,  
Ye stupid ones, be of an understanding heart.  
6 Hear, for I will speak plainly,  
The opening of my lips shall be right things  
7 And my mouth shall study truth,  
For wickedness is an abomination to my lips;  
8 All the words of my mouth are in righteousness,  
There is nothing tortuous or crooked in them,  
9 They are all plain to him that understandeth,  
And straight to them that find knowledge.  
10 Receive discipline, and not silver,  
And knowledge rather than fine gold,  
11 For wisdom is better than rubies,  
And all desirable things cannot be compared with it.

- 12 I possess shrewdness.  
I have knowledge and Discretion.
- 14 Counsel is mine, with me is sound wisdom,  
Understanding and strength.
- 15 By me kings reign  
And potentates decree justice.
- 16 By me rulers rule  
And nobles govern the earth.
- 17 I love them that love me  
And those that seek me early shall find me.
- 18 Riches and honour are with me,  
Durable substance and righteousness.
- 19 My fruit is better than gold, yea than rare gold,  
And my revenue than choice silver.
- 20 In the path of righteousness I walk,  
In the midst of the paths of judgment:
- 21 To endow my friends with wealth  
And to fill their treasuries.

## THE ORIGIN OF WISDOM'S ARCHITECT

- 22 The Lord begat me in the beginning of his way,  
The first of his works of old.
- 23 I was installed from infinity,  
From the beginning, or ever the earth was formed,
- 24 When there were no depths, I was brought forth,  
When there were no springs of water,
- 25 Before the mountains were laid  
Or the hills existed, I was brought forth.
- 26 While as yet he had not made the earth nor its crust,  
Nor a particle of the soil;
- 27 When he established the heavens I was there,  
When he set a vault upon the face of the deep,
- 28 When he made firm the skies above,

- When he made strong the foundations of the deep,  
 29 When he placed his bound upon the sea,  
 When he strengthened the foundations of the earth  
 30 Then was I by him as a master-workman  
 And daily was I his delight.  
 Exulting always before him,  
 31 Exulting at the completion of the soil.

## THE ADVANTAGES OF ACQUIRING WISDOM

- 32 And now, my sons, hearken unto me;  
 33 Hear discipline and refuse it not.  
 32 Happy are they that keep my ways,  
 34 Happy is the man that hearkeneth unto me,  
 Watching daily at my doors,  
 Waiting at the posts of my porchways.  
 35 For whoso findeth me, hath found life,  
 And shall obtain the favour of the Lord.  
 36 He that avoideth me wrongeth his own soul,  
 And they that hate me love death.

## THE HOUSE OF WISDOM

- CHAP. I Wisdom hath builded her house,  
 IX She hath set up her seven pillars,  
 2 She hath killed her beasts, she hath mingled her wine,  
 She hath also prepared her table,  
 3 She hath sent forth her maidens,  
 They cry upon the heights of the city:  
 4 "Whoso is simple let him turn hither."  
 To him that is void of sense, she saith:  
 5 "Come eat of my bread  
 And drink of the wine I have mingled;  
 6 Forsake folly and live,  
 And tread in the way of understanding."



## THE HOUSE OF FOLLY

- 13 Dame Folly is loud and seductive,  
She is simplicity itself and knoweth nought,  
14 She sitteth at the porchway of her house,  
On a seat in the high places of the city  
15 To call them that pass by,  
Who go right on their ways  
16 "Whoso is simple, let him turn in hither;"  
And to him that is void of understanding she saith:  
17 "Stolen waters are sweet,  
And bread eaten in secret is pleasant."  
18 But he knoweth not that the Shades are there  
And that her guests are in the depths of Sheol.

## THE HUMILITY OF THE WISE

- 7 He that instructeth a scorner is insulted,  
And he that reproveth the wicked is abused.  
8 Reprove not a scorner lest he hate thee,  
Reprove a wise man and he will love thee.  
9 Give to a wise man and he will be yet wiser.  
Teach a righteous man and he will increase in  
learning.

## THE BASIS OF WISDOM

- 10 The fear of the Lord is the beginning of Wisdom  
And the knowledge of the All-Holy is Understanding.  
11 For by me shall thy days be multiplied  
And the years of thy life increased.  
12 If thou art wise thou art wise for thyself,  
But if thou scornest thou alone shalt bear it.

## BOOK II

### *The Proverbs of Solomon*

#### CHILDREN AND THEIR PARENTS

- CHAP. I A wise son rejoiceth his father:  
x But a stupid son grieveth his mother.

#### AN HONEST POLICY AND ITS CONTRASTS

- 2 Treasures of wickedness profit nothing:  
But righteousness delivereth from death.  
3 The Lord will not suffer the righteous to hunger:  
But he thrusteth away the desire of the wicked.

#### INDOLENCE AND DILIGENCE

- 4 He becometh poor that hath a flabby palm  
But the hand of the diligent maketh rich.  
5 He that gathereth in summer is one that doeth  
prudently:  
But he that sleepeth soundly in harvest doeth shame-  
fully.

#### THE RIGHTEOUS AND THE WICKED

- 6 Blessings are upon the head of the righteous;  
But sorrow covereth the mouth of the wicked.  
7 The remembrance of the righteous is blessed:  
But the name of the wicked is accursed.  
8 The wise in heart heedeth commandments,  
But a prating fool shall be overthrown.  
9 He that walketh honestly walketh safely;

- But he that is crooked in his ways shall be broken.  
11 The mouth of the righteous is a fountain of life,  
But violence covereth the mouth of the wicked.

## OPEN REBUKE

- 10 He that winketh with his eye causeth pain;  
But he that rebuketh openly maketh peace.  
17 He is in the path of life that heedeth correction;  
But he that ignoreth reproof goeth astray.

## LOVE AND HATRED

- 12 Hatred stirreth up discord;  
But love covereth all transgressions.  
18 He that hideth hatred is of lying lips;  
And he that uttereth a slander is stupid.

## WISE AND FOOLISH TALK

- 13 On the lips of him that hath understanding wisdom  
is found  
But folly is on the lips of the senseless.  
14 Wise men reserve their knowledge  
But a fool's mouth risketh exposure.

## RICH AND POOR

- 15 The rich man's wealth is his strong city;  
The poverty of the poor their destruction.

## LIFE AND DEATH

- 16 The reward of the righteous is life;  
The revenue of the wicked is death.

## WORDINESS

- 19 In the multitude of words there wanteth not transgression  
And he that refraineth his lips is prudent.
- 20 The tongue of the righteous is as choice silver;  
The heart of the wicked is little worth.
- 21 The lips of the righteous feed many,  
But fools die for want of sense.

## THE BLESSING OF THE LORD

- 22 The blessing of the Lord it maketh rich;  
And he addeth no sorrow with it.

## A FOOL'S SPORT

- 23 It is sport for a fool to do mischief;  
But a man of understanding hath wisdom.

## THE SLUGGARD

- 26 As vinegar is to the teeth, and as smoke to the eyes,  
So is the sluggard to them that send him.

## THE RIGHTEOUS AND THE WICKED

- 24 The terror of the wicked shall come upon him,  
But the desire of the righteous shall be granted.
- 25 When the whirlwind is passing, the wicked are no more,  
But the righteous have an everlasting foundation.
- 27 The fear of the Lord prolongeth days;  
But the years of the wicked are shortened.
- 28 The hope of the righteous is gladness,  
But the prospect of the wicked shall vanish.

- 29 To honest men the Lord is a stronghold,  
But to workers of iniquity he is destruction.
- 30 The righteous shall never be removed,  
And the wicked shall not establish themselves.
- 31 The mouth of the righteous bringeth forth wisdom;  
But the tongue of the contrary shall be cut out.
- 32 The lips of the righteous exude good will,  
And the mouth of the wicked contrariness.

## HONESTY

- 1 False scales are an abomination to the Lord,  
But a full weight is his delight.
- CHAP. XI

## PRIDE AND HUMILITY

- 2 With pride cometh shame,  
But with the modest is wisdom.

## THE UPRIGHT AND THE WICKED

- 3 The honesty of the upright shall conduct them,  
But the trickery of the treacherous shall destroy them.
- 4 Wealth availeth nothing in the day of catastrophe,  
But righteousness delivereth from death.
- 8 When the righteous is extricated from his despair  
The wicked instead entereth into it.
- 9 With his mouth the profane corrupteth his neighbour,  
But through knowledge the righteous are extricated.
- 10 When it goeth well with the righteous the city  
rejoiceth;  
And when the wicked perish there is shouting.
- 11 By the blessing of the upright the city is elevated  
But by the mouth of the wicked it is plucked down.

## GOSSIP

- 12 He that despiseth his neighbour is senseless;  
But the man of understanding keepeth silence.  
13 The babbler strutting about spreadeth scandal,  
But he that is trustworthy suppresseth it.

## ADVICE BEFORE ACTION

- 14 Where there is no guidance the people fall,  
But in the multitude of counsellors there is safety.

## SURETYSHIP

- 15 He that is surety for a stranger shall rue it,  
But he that hateth pledges is secure.

## A CONTRAST

- 16 As one that plundereth obtaineth money  
So doth a gracious woman obtain honour.

## GOOD AND EVIL

- 17 The kindly man doeth himself good,  
But a cruel man bringeth upon himself trouble.  
18 The wages of the wicked are spurious,  
The rewards of the righteous are sure.  
19 What righteousness is to life  
The pursuit of evil is to death.  
20 An abomination to the Lord are the crooked-minded,  
But his delight is in them whose ways are honest.  
21 Of a certainty evil men shall not be accounted  
innocent,  
But the seed of the righteous shall be rescued.

- 13 The aspiration of the righteous is toward good,  
The prospect for the wicked is catastrophe.

## WASTED PEARLS

- 12 As a ring of gold in a swine's snout,  
So is a beautiful woman without good taste.

## GENEROSITY AND MISERLINESS

- 14 There is that scattereth and yet increaseth,  
And there is that withholdeth and yet becometh  
poorer.  
15 The liberal soul shall be made fat,  
And he that watereth shall himself be watered.  
16 He that cornereth grain—the populace shall curse him,  
But blessing shall be upon the head of him that  
selleth it.

## FOULING ONES NEST

- 19 He that troubleth his own home shall inherit the  
wind,  
And the fool shall become servant to the sagacious.

## THE RECOMPENSE OF THE RIGHTEOUS

- 27 He that diligently seeketh good obtaineth favour;  
But he that searcheth after evil, it shall come to him.  
28 He that trusteth in his riches shall fall;  
But the righteous shall flourish like the foliage.  
30 The fruit of righteousness is a tree of life;  
But the lives of the lawless are cut off before their  
time.

- 31 If the righteous be requited in this world  
How much more then the wicked and the sinful !

DISCIPLINE

- CHAP. I He who loveth instruction loveth knowledge;  
XII But he who hateth reproof is loutish.

GOOD AND BAD MEN

- 2 A good man shall obtain favour of the Lord,  
But a wicked man will he declare guilty.  
3 A man shall not be established by wickedness;  
But the root of the righteous shall not be removed.

GOOD AND BAD WIVES

- 4 A worthy woman is a crown to her husband;  
But as rottenness in his bones is one that causeth him  
shame.

THE RIGHTEOUS AND THE WICKED

- 5 The plans of the righteous are justice;  
The directions of the wicked—deceit.  
6 The words of the wicked are hurtful;  
The speech of the upright is helpful.  
7 Overthrow the wicked and they are not,  
But the house of the righteous endureth.

WISDOM THE CRITERION

- 8 According to his prudence is a man commended;  
But he that is muddle-headed shall be despised.



## SELF HELP

- 9 Better is a man of no importance who tilleth for himself  
Than a pretentious person who lacketh bread.  
11 He that tilleth his land shall be satisfied with bread;  
But he that followeth vain pursuits is senseless.

## THE WICKED AND THE RIGHTEOUS

- 10 A righteous man regardeth the life of his beast;  
But the compassions of the wicked are cruel.  
12 The desires of the wicked are evil;  
But the roots of the righteous are firm.  
13 By the transgression of his lips the evil man is entangled;  
But from despair the righteous is rescued.

## DIVIDENDS

- 14 From the fruit of his mouth is a man satisfied,  
And that which he hath accomplished with his own  
hand shall return to him.

## FOOLISHNESS AND SENSE

- 15 The way of a fool is right in his own eyes;  
But he that hearkeneth to counsel is wise.  
16 A fool's vexation is shewn at once;  
But a shrewd man ignoreth an insult.

## GOOD AND BAD SPEECH

- 17 He that uttereth truth proclaimeth righteousness;  
But a false witness—deceit.

- 18 There are that chatter like the stabbings of a sword;  
But the tongue of the wise is healing.
- 19 The lip of truth is established for ever;  
But the tongue of falsehood only for the twinkling of  
an eye.

## FALSEHOOD AND TRUTH

- 20 Deceit is in the heart of them that devise evil;  
But to those who counsel peace there is joy.
- 22 Lying lips are an abomination to the Lord;  
But they that deal truly are his delight.

## THE FATE OF THE WICKED

- 21 There shall no misfortune happen to the righteous;  
But the wicked shall be filled with evil.

## WISDOM AND MODERATION IN SPEECH

- 23 A shrewd man holdeth his knowledge in reserve;  
But the stupid blurt out nonsense.

## DILIGENCE AND SLOTH

- 24 The hand of the diligent shall bear rule;  
But the indolent man shall become a vassal.

## SYMPATHY

- 25 Anxiety in the heart of a man maketh it droop  
But a kindly word maketh it rejoice.

## LIFE AND DEATH

- 28 In the path of righteousness is life;  
But a diabolical way leadeth to death.

## CORRECTION

- 1 A wise youth loveth instruction;  
But a scorner heedeth not rebuke.
- CHAP.  
XIII

## THE IMPORTANCE OF SPEECH

- 2 From the fruit of his mouth is a good man gratified;  
But the desire of the treacherous is for violence.  
3 He that guardeth his mouth preserveth his soul;  
But he that openeth wide his lips, it is destruction to  
him.

## SLOTH AND DILIGENCE

- 4 The soul of the sluggard desireth, and hath not;  
But the soul of the diligent shall be made fat.

## RIGHTEOUSNESS AND WICKEDNESS

- 5 A righteous man hateth lying;  
But a wicked man causeth shame, and is despicable.  
6 Righteousness guardeth the honest;  
But wickedness overturneth the sinner.

## THINGS ARE NOT ALWAYS WHAT THEY SEEM

- 7 There is one that feigneth to be rich, and hath  
nothing at all,  
And another that feigneth to be poor, but hath much  
wealth.

## CONTRAST BETWEEN POVERTY AND WEALTH

- 8 The riches of a man are his ransom,  
But a poor man can ignore the threat.

## THE RIGHTEOUS AND THE WICKED

- 9 The light of the righteous shineth brightly;  
But the lamp of the wicked shall be extinguished.

## PRIDE AND HUMILITY

- 10 Pride bringeth brawls;  
But with the modest is wisdom.

## SLOW AND SURE

- 11 Wealth gotten in haste will dwindle;  
But he that gathereth gradually shall become  
affluent.

## HOPE DEFERRED

- 12 Hope deferred maketh the heart sick;  
But when the desire cometh it is a tree of life.

## SAFETY IN WELL-DOING

- 13 Whoso despiseth the word of the Lord shall be  
enchained;  
But he that feareth the Commandment shall be free.

## WISDOM'S LESSON

- 14 The teaching of the wise is a fountain of life  
To depart from the snares of death.  
15 Prudence giveth graciousness;  
But the way of the treacherous is hard.  
16 In all that a shrewd man doeth, he sheweth know-  
ledge;  
But a stupid one displayeth folly.

## DEPENDABLE AND INDEPENDABLE ENVOYS

- 17 An untrustworthy messenger bringeth those that send  
him into disrepute;  
But a trustworthy ambassador bringeth them credit.

## THE RESULTS OF NEGLECTING INSTRUCTION

- 18 Poverty and shame shall be to him that refuseth  
instruction;  
But he that regardeth reproof shall be honoured.

## LIKE TO LIKE

- 20 Who walk with the wise shall become wise;  
But the friends of fools fare ill.

## GOOD AND EVIL

- 21 Evil pursueth sinners;  
Good overtaketh the righteous.  
22 A good man leaveth an inheritance to his children's  
children,  
And the worth of sinners is laid up for the righteous.

## SPARE THE ROD AND—

- 24 He that spareth the rod hateth his son;  
But he that loveth him chasteneth him.

## “LIONS LACK AND SUFFER HUNGER”

- 25 The righteous eateth to the satisfying of his soul;  
But the belly of the wicked shall want.

## THE HOUSES OF WISDOM AND FOLLY

- CHAP. 1 Wisdom buildeth up her house;  
XIV Folly plucketh down hers.

## THE TRACTABLE AND THE INTRACTABLE

- 2 He that feareth the Lord walketh in uprightness;  
But he that is perverse in his ways despiseth him.

## WISE AND FOOLISH TALK

- 3 The mouth of the foolish is the offshoot of pride;  
But the lips of the wise shall protect them.

## THE IMPORTANCE OF OXEN

- 4 Where there are no cattle there is no grain;  
But from the strength of the ox is much revenue.

## TRUE AND FALSE TESTIMONY

- 5 A faithful witness telleth no lies;  
But a false witness poureth them forth.

## SAPIENCE AND STUPIDITY

- 6 A scorner seeketh wisdom and findeth nought;  
But knowledge is easy to a man of understanding.  
7 Walk not with a stupid man,  
For there is no knowledge in his lips.  
8 The wisdom of the shrewd is to understand his  
way;  
But the folly of the stupid is self-deception.

## THE GUILTY AND THE NOT GUILTY

- 9 God mocketh at the guilty;  
But showeth favour to the upright.

## THE SOLITUDE OF THE SOUL

- 10 The heart alone knoweth its own bitterness,  
And a stranger cannot share its joy.

## THE WICKED AND THE UPRIGHT

- 11 The house of the wicked shall be exterminated.  
But that of the upright shall be established.

## THE MISLEADING SIGNPOST

- 12 There is a way that seemeth right to a man,  
But the end thereof is the way of death.

## MIRTH AND MELANCHOLY

- 13 Even in laughter the heart may chafe,  
And mirth may end in grief.

## REWARDS AND PENALTIES

- 14 An apostate hath his fill from his own ways,  
And a good man from his own deeds.

## SIMPLICITY AND PRUDENCE

- 15 The simpleton believeth every word;  
But the shrewd man considereth well his course.  
16 A wise man feareth and departeth from evil;  
But the stupid is arrogant and confident.

- 17 He that is short tempered dealeth foolishly,  
And a man of wicked devices is hated.  
18 Simpletons inherit folly;  
But the shrewd are heirs to knowledge.

## EVIL AND GOOD

- 19 The evil bow before the good,  
And the wicked wait at the gates of the righteous.

## NEIGHBOURS

- 20 The poor is hated even of his own neighbours;  
But the rich hath many friends.  
21 He that despiseth his neighbour sinneth;  
But he that is generous to the afflicted, happy is he.

## DEVISERS OF GOOD AND EVIL

- 22 Do not they err that devise evil?  
But kindness and faithfulness shall be to those that  
devise good.

## MUCH TALK AND NO PERFORMANCE

- 23 In all toil there is profit  
In mere talk only poverty.

## PRUDENCE AND FOLLY

- 24 The crown of the wise is prudence,  
The wreath of the stupid is folly.

## TRUE AND FALSE WITNESSES

- 25 A true witness delivereth souls;  
But a false one destroyeth them.



THE FEAR OF THE LORD

- 26 He that feareth the Lord hath absolute confidence,  
And his children shall have a place of refuge.  
27 The Fear of the Lord is a fountain of life  
To depart from the snares of death.

POPULATION ESSENTIAL TO PROSPERITY

- 28 In the multitude of people is the King's majesty;  
But the want of population is the Potentate's  
destruction.

THE HEIGHT OF FOLLY

- 29 He that is slow to anger hath much understanding:  
But he that is hasty tempered increaseth folly.

MENS SANA—

- 30 A placid mind is the life of the body;  
But discontent is as rottenness in the bones.

TREATMENT OF THE POOR

- 31 He that oppresseth the poor insulteth his Maker;  
But he that is generous to the needy, honoureth Him.

THE WICKED AND THE RIGHTEOUS

- 32 By his evil doing is the wicked thrust down;  
But the righteous trusteth in his honesty.

## THE SUPREMACY OF WISDOM

- 33 In the heart of him that hath understanding resteth  
Wisdom,  
But in the mind of the stupid is folly.

## A NATION'S GLORY

- 34 Righteousness elevateth a nation;  
But sin is humiliation to the populace.

## THE KING'S FAVOUR

- 35 The King's favour is towards a prudent servant;  
But his rage is on him that doeth shamefully.

## THE UNRULY MEMBER

- CHAP. I A soft answer turneth away wrath;  
XV But hard words stir up anger.  
2 The tongue of the wise droppeth knowledge;  
But the mouth of the stupid poureth out folly.  
4 A soothing tongue is a tree of life  
But one that is unbridled breaketh the spirit.

## THE LORD'S OMNISCIENCE

- 3 The eyes of the Lord are in every place  
Beholding the evil and the good.  
11 Sheol and Abaddon are in his field of vision,  
How much more then the hearts of the children of  
men?

THE WISE, THE WICKED, THE FOOLISH AND THE  
RIGHTEOUS

- 5 A fool spurneth his father's instruction;  
But he that regardeth reproof is shrewd.  
6 In the house of the righteous is much treasure;  
But in the revenue of the wicked is trouble.  
7 The lips of the wise dispense knowledge;  
But the heart of the stupid doeth not so.

TWO ABOMINATIONS

- 8 The sacrifice of the wicked is an abomination to the  
Lord;  
But the prayer of the upright is his delight.  
9 An abomination to the Lord is the way of the wicked;  
But him that followeth after righteousness he loveth.

REPROOF

- 10 Severe discipline awaiteth him that hath forsaken  
the path,  
And he that hateth reproof shall die.  
12 A scorner loveth not one that reproveth him,  
Neither will he consort with the wise.

IT'S A POOR HEART THAT NEVER REJOICES

- 13 A merry heart maketh a cheerful countenance;  
But by sorrow of heart the spirit is broken.  
14 The heart of him that hath understanding seeketh  
knowledge;  
But the mouth of the stupid feedeth on folly.  
15 All the days of the afflicted are evil;  
But he that is in good heart hath a continual feast.

## LOVE IN A COTTAGE

- 16 Better is little with the fear of the Lord  
Than much treasure and turmoil therewith.  
17 Better is a dinner of herbs where love is  
Than a stalled ox and hatred therewith.

## PATIENCE AND IMPATIENCE

- 18 A wrathful man stirreth up discord;  
But he that is slow to anger appeaseth strife.

## THE HANDICAP OF SLOTH

- 19 The way of the slothful is strewn with briers;  
But the path of the diligent is a highway.

## THE FOOLISH AND THE WISE

- 21 Folly is a joy to him that lacketh sense;  
But a man of understanding walketh straight-  
forwards.

## ADVICE

- 22 Without consultation plans come to nought;  
But in the multitude of counsellors they are achieved.

## THE RIGHT WORD AT THE RIGHT TIME

- 23 A man hath joy by the answer of his mouth,  
And a word in season—how good it is !  
28 The heart of the righteous studieth his answer;  
But the mouth of the wicked poureth out rubbish.

THE HIGH ROAD TO LIFE

- 24 The path of life is upward for the prudent  
So that he may turn aside from Sheol below.

JUSTICE FOR THE HELPLESS

- 25 The Lord will uproot the house of the proud;  
But will maintain the boundaries of the widow.

PURE AND IMPURE THOUGHTS

- 26 An abomination to the Lord are plans of wickedness;  
But pure to him are words of pleasantness.

AVARICE

- 27 He that is greedy of gain troubleth his own house;  
But he that hateth bribes shall live.

ANSWERED PRAYER

- 29 The Lord is far from the wicked;  
But the prayer of the righteous he heareth.

A TONIC

- 30 A friendly look rejoiceth the heart,  
And good news maketh the bones fat.

THE REPROOF OF LIFE

- 31 He that heedeth the reproof of life  
Shall abide in the midst of the wise;

- 32 He that rejecteth instruction will loathe himself;  
But he that heedeth reproof acquireth sense.

## HUMILITY

- 33 The fear of the Lord is the foundation of Wisdom,  
And before honour is humility.

## DIVINE INFLUENCE

- CHAP. I To men belong the preparations of the mind;  
XVI But from the Lord cometh the answer of the tongue.  
2 All the ways of a man are pure in his own eyes;  
But the Lord appraiseth the spirit.  
3 Commit thy works unto the Lord,  
And thy projects shall be achieved.  
4 The Lord hath made everything to answer its purpose.  
Yea, even the wicked in the day of evil.  
5 Every one that is proud in heart is an abomination  
to the Lord,  
Of a certainty he shall not be accounted innocent.  
6 By kindness and faithfulness iniquity is purged,  
And by the fear of the Lord evil is averted.  
7 When a man's ways find favour with the Lord,  
He maketh even his enemies to be at peace with him.  
9 The mind of man thinketh out his way,  
And the Lord planteth his steps.  
11 The balance and scales of justice are the Lord's;  
All the weights of the bag are his work.

## LITTLE AND GOOD

- 8 Better is a little with righteousness  
Than much revenue with injustice.

## KINGLY ATTRIBUTES

- 10 Infallibility cometh from a King's lips  
He maketh no mistake in judgment.
- 12 It is an abomination to Kings to do wickedness  
For the throne is established in righteousness.
- 13 Righteous lips are the delight of a King  
And he loveth them that speak right.
- 14 The wrath of a King is like heralds of death  
And he who is wise will seek to calm it.
- 15 In the light of the King's countenance is life  
And his favour is as a cloud of the latter rain.

## THE PROTECTING POWER OF PRUDENCE

- 17 In the highway of the upright, evil is avoided.  
He guardeth his life who watcheth his way.

## PRIDE AND HUMILITY

- 18 Pride goeth before destruction  
And an haughty spirit before a fall.
- 19 Better is it to be of a lowly spirit with the afflicted  
Than to divide with the proud the spoil.

## "RICHER THAN PERUVIAN MINES"

- 16 The getting of wisdom is better than gold  
And of understanding choicer than silver.
- 20 He that giveth heed to the word shall find good  
And whoso trusteth in the Lord happy is he.
- 21 The wise man is accounted studious  
And the sweetness of his lips increaseth learning.
- 22 Prudence is a fountain of life to him that hath it  
But discipline for fools is simply folly.

## SMOOTH WORDS MAKE SMOOTH WAYS

- 24 Pleasant words are as an honeycomb,  
Sweet to the soul and healthful to the bones.

## HUNGER IS THE BEST SAUCE

- 26 It is the appetite of the workman that maketh him  
work,  
For need of food impelleth him.

## FOUR SORTS OF MISCREANTS

- 27 A good for nothing diggeth up evil  
And on his lips, as it were, is a scorching fire.  
28 A contrary man spreadeth discord  
And a whisperer separateth familiar friends;  
30 He winketh with his eye to devise contrary things;  
He purseth his lips to bring evil to pass.  
29 A man of violence enticeth his neighbour  
And then bringeth him into perilous places.

## “THE BLOSSOM OF OLD AGE”

- 31 The hoary head is a crown of glory  
If it be found in the way of righteousness.

## SELF CONTROL

- 32 Better than the mighty is he that is slow to anger  
And he that ruleth his spirit than he that taketh a city.

## GOD DISPOSES

- 33 The lot is cast into the lap,  
But the whole disposing thereof is of the Lord.



## PEACE AND SCARCITY OR PLENTY AND STRIFE

- 1 Better a dry morsel and quietness therewith  
Than a house full of feasting with strife.
- CHAP.  
XVII

## THE DESERVING AND THE DISSOLUTE

- 2 A prudent slave prevaieth over a shameful son  
And will share the inheritance with the brothers.

## MATERIAL AND MORAL TESTS

- 3 The refining pot for silver, and the furnace for gold  
But he that trieth the hearts is the Lord.

## SLANDER

- 4 An evil doer giveth heed to malicious gossip  
And a liar giveth ear to mischievous talk.

## THE PITILESS FIEND

- 5 He that mocketh the poor hath reproached his Maker,  
And he that rejoiceth at calamities shall not be  
accounted innocent.

## A FRUITFUL VINE

- 6 Children's children are the crown of old men,  
And fathers are the children's glory.

## THE INCOMPATIBLE

- 7 Honest words befit not the ignoble;  
Much less do lying words the noble.

## THE ITCHING PALM

- 8 Like a lucky stone to its owner is a bribe,  
Where ever he bestoweth it, he is successful.

## NAGGING

- 9 He that ignoreth a transgression seeketh love,  
But he that harpeth on a matter parteth familiar  
friends.

## STUPIDITY

- 10 A rebuke sinketh deeper into a man of understanding  
Than a hundred stripes into a stupid one.  
12 Meet a bear bereft of her whelps  
Rather than a stupid man in his folly.

## REBELLION AND ITS RESULTS

- 11 A rebellious man seeketh only evil,  
But the King will forcibly eject him.

## EVIL FOR GOOD

- 13 Whoso rewardeth evil for good,  
Evil shall not depart from his house.

## TO BE NIPPED IN THE BUD

- 14 In the multitude of words is the beginning of  
discord,  
So discontinue strife e'er the teeth be shewn.

## THE UNJUST JUDGE

- 15 He that commendeth the wicked and he that  
condemneth the righteous,  
Even they are both alike an abomination to the Lord.

## PRICELESS WISDOM

- 16 Of what use is a fee in the hand of a stupid man,  
If he hath no heart to acquire wisdom?

## TRUE FRIENDSHIP

- 17 A friend loveth at all times  
And in despair is like a brother.

## THE FOLLY OF SURETYSHIP

- 18 He is void of sense who pledgeth himself  
And becometh surety in the presence of his neighbour.

## QUARRELLING AND BLUSTERING

- 19 Who loveth bruises loveth brawls,  
And the braggart rideth for a fall.

## A FALSE HEART AND A LYING TONGUE

- 20 The crooked of heart findeth no good,  
And the contrary of tongue falleth into evil.

## UNPROFITABLE CHILDREN

- 21 He that begetteth a stupid son hath grief,  
And the father of a churl hath no joy.  
25 A stupid son is vexation to his father  
And bitterness to her that bore him.

## LAUGH AND GROW FAT

- 22 A merry heart maketh a sound body,  
But a broken spirit drieth up the bones.

## BRIBERY AND CORRUPTION

- 23 A wicked man taketh a bribe out of his bosom  
To divert the paths of judgment.

## CONCENTRATION AND THE LACK OF IT

- 24 Wisdom is ever before those who have understanding;  
But the thoughts of the stupid wander everywhere.

## JUSTICE PERVERTED

- 26 To fine the righteous is not fitting,  
And to scourge the noble-minded is not seemly.

## LEAST SAID SOONEST MENDED

- 27 He that refraineth his words hath knowledge,  
And he that is cool of spirit is a man of understanding.  
28 Even a fool when he keepeth silent is counted wise,  
And he that shutteth his lips is deemed a man of understanding.

## THE SELFISH INDIVIDUALIST

- CHAP. I The Separatist seeketh only his own ends,  
XVIII. Against all sound wisdom he setteth his teeth.

VOX ET PRAETEREA NIHIL

- 2 A stupid man delighteth not in understanding,  
But only in shewing himself off.

THE AFTERMATH OF WICKEDNESS

- 3 With the coming of wickedness cometh also contempt,  
And, with shame following, there followeth disgrace.

MISCARRIAGE OF JUSTICE

- 5 It is wrong to injure the innocent,  
In order to favour the guilty.

WISE, FOOLISH AND SCANDALOUS TALK

- 4 Like deep waters are the words of the wise,  
Like a flowing wady, or a fountain of life.  
6 The lips of a stupid man engender strife,  
And his mouth crieth out for blows,  
7 His mouth is his ruin,  
And his lips ensnare him.  
8 The words of a whisperer, like dainty morsels,  
Penetrate the innermost parts of the belly.

LAZINESS

- 9 Whoso is a slacker at his task—  
The same is brother to a waster.

IN NOMINE DOMINI

- 10 The name of the Lord is a strong tower;  
The righteous runneth thereto and is set aloft.

## THE CITADEL OF THE RICH

- 11 The rich man's wealth is his strong city,  
And like a high wall in his imagination.

## PRIDE AND HUMILITY—DISASTER AND HONOUR

- 12 Before destruction the heart of a man is haughty,  
But before honour is humility.

## THE TOO-HASTY ANSWER

- 13 He that replieth before he hath listened  
Is the embodiment of folly and embarrassment.

## A BUOYANT SPIRIT

- 14 A manly spirit endureth infirmity—  
But who can cheer up a broken spirit?

## THE ACQUISITION OF KNOWLEDGE

- 15 The heart of him that hath understanding acquireth  
knowledge,  
And the ear of him that hath wisdom seeketh discretion.

## A LIBERAL MAN'S ADVANTAGE

- 16 A man's gift maketh way for him,  
And conducteth him to great men.

## TWO DIFFERENT VIEW-POINTS

- 17 The first to plead his cause seemeth right—  
Till his opponent cometh and debateth it.

HAZARD OF THE DIE

- 18 The lot causeth discord to cease,  
And putteth apart even the powerful.

A FRIEND IN DEED

- 19 A helping brother is like a strong city,  
And a friend is like the bars of a castle.

THE DEADLY POWER OF THE TONGUE

- 20 As a man's belly is satisfied from his mouth,  
So do the outpourings of his lips satisfy him;  
21 Death and Life are in the power of the tongue,  
And they that exercise it must bear the consequences.

HAPPY IS THE HUSBAND OF A GOOD WIFE

- 22 Whoso findeth a good wife findeth good luck,  
And obtaineth it as a favour from the Lord.

ARROGANCE

- 23 The poor useth entreaties,  
And the rich answereth roughly.

TRUE FRIENDSHIP

- 24 He that hath friends must show himself friendly,  
And there is one who loveth and sticketh closer  
than a brother.

## POOR AND BLAMELESS—RICH AND PERVERSE

- CHAP. 1 Better is the poor that walketh honestly  
 XIX Than the rich that is crooked in all his ways.

## TWO FAULTS

- 2 He that hath no knowledge of himself is imperfect,  
 And he that is impetuous falleth short.

## TWO RESULTS OF FOOLISHNESS

- 3 A man's folly subverteth his way,  
 And his heart fumeth against the Lord.

## RICH AND POOR

- 4 Wealth addeth many friends,  
 But the poor is separated from his friend.  
 7 If the poor man be hated by his own relations—  
 How much more will his friends keep away from him?

## PERJURY

- 5 A false witness shall not be accounted innocent,  
 And he that uttereth lies shall not escape.

## CUPBOARD LOVE

- 6 Many will crave the bounty of a Nobleman,  
 And every one is friendly with the liberal man.

## WORLDLY WISDOM

- 8 He that acquireth sense benefitteth himself;  
 He that keepeth understanding shall find good.



INCONGRUITIES

- 10 Luxury is not fitting for a stupid man;  
Still less should a slave rule over captains.

THE PRUDENCE OF SELF CONTROL

- 11 It is prudent for a man to be slow to anger;  
It is his glory to pass over a transgression.

ROYAL WRATH

- 12 The King's fury is like the roaring of a lion,  
But his favour is like dew upon the herbage.

THE PAINS AND PLEASURE OF FATHERHOOD

- 13 A catastrophe to his father is a stupid son  
And like a continual dripping is the nagging of a wife.  
14 House and wealth are the inheritance from fathers,  
But a prudent wife is from the Lord.

IDLENESS BEGETS HUNGER

- 15 Slothfulness casteth into a deep sleep—  
Thus the slacker suffereth hunger.

REWARDS AND PUNISHMENTS

- 16 He that keepeth the Commandments keepeth his own  
soul,  
But he that despiseth the Word shall die.  
17 He that hath pity upon the poor lendeth to the  
Lord,  
And that which he hath done shall be requited.

## THE DANGER OF OVER-STRICTNESS

- 18 Control thy son whilst thou hast a chance,  
But beware lest thou goest too far.

## LISTEN TO ADVICE

- 20 Hear counsel and accept discipline,  
That thou mayest become wise thereafter.  
21 Many are the devices of a man's heart,  
But the counsel of the Lord shall stand.

## "HE GIVETH HIS BELOVED SLEEP"

- 23 The fear of the Lord tendeth to life,  
And he that hath it shall sleep dreamlessly.

## THE SLUGGARD

- 24 The slothful man keepeth his hand in the dish  
Rather than bring it to his mouth again.

## THE SHALLOW-MINDED AND THE QUICK-WITTED

- 25 Smite a scorner and the simple one may become  
shrewd;  
Reprove one that hath understanding and he will  
understand knowledge.

## A SHAMEFUL SON

- 26 He who deposeth his father and expelleth his  
mother  
Is a shameful and despicable son.

## NEGLECTED OPPORTUNITIES

- 27 Cease, my son, to neglect instruction  
And stray not from the words of knowledge.

## SCOFFERS

- 28 A worthless witness scorneth justice,  
And the mouth of the wicked imbibeth iniquity.  
29 Rods are prepared for scorners,  
And blows for the back of the stupid.

## THE FOLLY OF INTEMPERANCE

- |   |             |
|---|-------------|
| 1 Wine is a mocker, strong drink is riotous,<br>And those who become intoxicated thereby are<br>unwise. | CHAP.<br>XX |
|---|-------------|

## ROYAL WRATH

- 2 The wrath of a King is like the roaring of a lion,  
And he who infuriateth him will do himself harm.

## BEWARE OF ENTRANCE TO A QUARREL

- 3 It is honourable for a man to keep aloof from strife,  
But every fool will shew his teeth.

## NO REAPING WITHOUT PLOUGHING

- 4 If the sluggard plough not in the autumn  
He will look in vain for aught in harvest.

"THE SHALLOW MURMUR BUT THE DEEP ARE DUMB"

- 5 Like deep waters is counsel in the heart of a man;  
But a man of understanding will draw it up.

THE RARITY OF TRUE FRIENDSHIP

- 6 Many a man is called kind;  
But a truly faithful one who shall find?

THE LEGACY OF RIGHTEOUSNESS

- 7 He that walketh honestly is righteous;  
Happy are his children after him.

A KING'S INTUITION

- 8 A King, sitting on the throne of judgment,  
Getteth rid of all evil with his eyes.

A CHALLENGE

- 9 Who can say: "My conscience is clear,  
I am cleansed from my sin"?

DISHONESTY IN BUSINESS

- 10 Diverse weights and diverse measures—  
Both of them alike are an abomination to the Lord.

THE CHILD IS FATHER OF THE MAN

- 11 The behaviour of a mere youth forcasteth,  
Whether his way will be pure or evil.

## A GIFT FROM GOD

- 12 The hearing ear and the seeing eye—  
Yea, the Lord hath made them both.

## OVERSLEEPING

- 13 Love not sleep, lest thou come to poverty;  
Open thine eyes and thou shalt be satisfied with food.

## COMMERCIAL TACTICS

- 14 "Bad, bad!" saith the purchaser—  
But when he is gone, then he boasteth.

## KNOWLEDGE IS RICHES

- 15 There is gold and many a ruby—  
But more precious than all is enlightened speech.

## THE RAKE'S PROGRESS

- 16 Seize his garment who is surety for prostitutes,  
And hold him in leash who is the prey of harlots.

## "STOLEN WATERS"

- 17 Food gotten by fraud is sweet to a man;  
But afterwards his mouth is filled with gravel.

## STABILITY IN COUNSEL

- 18 Projects are settled by counsel,  
So be guided before making war.

## SCANDAL-MONGERS

- 19 A babbler, strutting about, spreadeth scandal;  
Mingle not therefore with those that are gossips.

## A DESPICABLE SON

- 20 Whoso revileth his father or his mother—  
His lamp shall be extinguished in pitch darkness.

## RICHES TAKE WINGS

- 21 Property greedily gotten at first  
Shall not be blessed in the end.

## “VENGEANCE IS MINE” SAITH THE LORD

- 22 Say not: “I will requite evil”;  
Hope in the Lord that he may save thee.

## FOR BUYING OR SELLING?

- 23 Divers weights are an abomination to the Lord,  
And false scales are not good.

## DOMINE DIRIGE NOS

- 24 The steps of a man are settled by the Lord—  
How can mankind understand his way?

## RECKLESS PROMISES

- 25 For a man rashly to pledge himself is a pitfall,  
If he bethink him not of his vow till afterward.

KINGLY ATTRIBUTES

- 26 A wise King winnoweth the wicked,  
And breaketh them on the wheel.  
28 Kindness and Faithfulness preserve a King,  
And he supporteth his throne by righteousness.

THE CONSCIENCE IN THE BOSOM

- 27 The spirit of man is the lamp of the Lord,  
Penetrating all the inmost parts of the belly.

YOUTH AND AGE

- 29 The glory of young men is their strength  
The honour of old men is the hoary head.

DIVINE INTERVENTION

- |   |                      |
|---|----------------------|
| <p>1 Like channels of water a King's intention is in<br/>the hand of the Lord,<br/>Who turneth it whithersoever he pleaseth.<br/>2 Every way of a man is right in his own eyes;<br/>But the Lord appraiseth the intentions.</p> | <p>CHAP.<br/>XXI</p> |
|---|----------------------|

THE SECOND COMMANDMENT

- 3 To deal righteously and justly  
Is choicer to the Lord than sacrifice.

SLOW BUT SURE

- 5 The plans of the diligent prove profitable;  
But the impetuous come to want.

## FRAUD, VIOLENCE, CRIME AND VICE

- 6 He who gathereth treasure by means of fraud  
Pursueth a vapour and the snares of death.
- 7 The violence of the wicked shall snatch them away  
Because they refuse to do justly.
- 8 Contrary is the way of the criminal;  
But the work of the pure is upright.
- 10 The soul of the wicked desireth evil—  
Even his companion is shewn no consideration.

## THE LESSER OF TWO EVILS

- 9 It is better to dwell in an attic on the roof  
Than in a double bedroom with a nagging wife.

## THE SCORNER, THE SIMPLETON AND THE SAGE

- 11 When the scorner is punished, the simple is made  
wise;  
And the wise, when prudent, receiveth knowledge.

## CALLOUSNESS IS A BOOMERANG

- 13 Whoso shutteth his ears at the wail of the poor—  
He also shall cry and shall not be answered.

## THE VALUE OF A BRIBE

- 14 A secret commission quencheth anger,  
As a bribe in the pocket quelleth wrath.

## JUST DEALING

- 15 To deal justly is a joy to the righteous—  
But mortification to workers of iniquity.



## THE FATE OF A BACKSLIDER

- 16 The man who strayeth from the way of prudence  
Shall rest in the congregation of the Shades.

## A MAN ABOUT TOWN

- 17 He that loveth pleasure shall be a poor man,  
He that loveth wine and oil shall not be rich.

## THE WICKED AND THE RIGHTEOUS

- 18 The wicked shall be a ransom for the righteous,  
And the treacherous, for the upright.

## SOLITUDE AND SINGLE BLESSEDNESS

- 19 It is better to dwell in a desert land  
Than with a nagging and irascible wife.

## THE RIGHT AND WRONG USE OF BRAINS

- 20 On the mouth of the wise is treasure delectable,  
But the stupid man merely swalloweth his down.

## RIGHTEOUSNESS AND WISDOM EXALTETH A MAN

- 21 He that followeth after righteousness and kindness  
Shall attain unto life and honour.  
22 A wise man scaleth the city of the mighty  
And bringeth down the strength of the confidence  
thereof.

## SAFETY IN SILENCE

- 23 Whoso keepeth his mouth and his tongue  
Keepeth himself from worries.

## THE DEFINITION OF A "SCORNER"

- 24 The proud and haughty man—"Scorner" is his  
name—  
Dealeth in the arrogance of pride.

## THE FATE OF THE SLUGGARD

- 25 The desire of the slothful killeth him,  
For his hands refuse to work.

## INFAMY AND PROBITY

- 27 The sacrifice of the wicked is an abomination to the  
Lord;  
How much more when he bringeth it with evil  
intention?  
28 A false witness shall be lost;  
But the truthful man shall speak unchallenged.  
29 The wicked man hardeneth his face;  
But the upright maketh firm his way.

## GOD THE INVINCIBLE

- 30 No wisdom nor understanding  
Nor counsel can prevail against the Lord.  
31 The horse may be harnessed for battle,  
But to the Lord belongeth victory.

THE IMMEDIATE JEWEL OF THE SOUL

- |   |   |               |
|---|---|---------------|
| 1 | Reputation is preferable to much riches,<br>And good manners to silver or gold. | CHAP.<br>XXII |
|---|---|---------------|

EXTREMES MEET

- 2 The rich and the poor meet together  
The Lord is the Maker of them all.

FORETHOUGHT

- 3 A shrewd man foreseeeth evil and concealeth himself,  
But the simpletons pass on and are mulcted.  
5 Thorns and gins are in the way of the crooked,  
But he that is on his guard will avoid them.

CAUSE AND EFFECT

- 4 On the heels of humility and fear of the Lord  
Come riches and honour and life.  
8 He that soweth corruption shall reap iniquity,  
And the expectation of his tillage shall fail.

AS A TWIG IS BENT

- 6 Train up a youth in the way that he should go,  
And even when old he will not depart from it.

THE DEPENDENCE OF THE DEBTOR

- 7 The rich ruleth over the poor,  
And he who is lent becometh slave to the lender.

## BLESSED ARE THE BOUNTIFUL

- 9 He that hath a bountiful eye shall be blest,  
For he giveth of his bread to the poor.

## THE CURE FOR SCORERS

- 10 Cast out the scorner and discord shall go out;  
Yea, discord and shame shall cease.

## ANY EXCUSE FOR LAZINESS

- 13 The slothful man saith: "There is a lion outside,  
I shall be slain in the squares."

## 'TO BE CARNALLY MINDED IS DEATH'

- 14 The mouth of a loose woman is a deep pit;  
He with whom the Lord is indignant falleth therein.

## CORRECTIVE INSTRUCTION

- 15 Foolishness clingeth to the heart of a youth,  
But the rod of instruction shall drive it far from him.

## BOOK III

### *The Words of the Wise*

#### INTRODUCTION

- 17 Incline thine ear and hear my words,  
And apply thine heart unto my knowledge,  
18 For it is pleasant to keep them within thee,  
And to establish them only on thy lips,  
19 That thy confidence may be in the Lord  
To make known unto thee thy ways.  
20 Now, yea before now, have I written to thee,  
Long before—with counsels and knowledge,  
21 That thou mightest know the appropriate words,  
And be ready to answer them that ask thee.

#### OPPRESSION OF THE POOR

- 22 Plunder not the poor because he is poor,  
Neither crush the afflicted in the gate;  
23 For the Lord will plead their cause,  
And pillage the soul of those that pillage them.

#### THE INFECTIOUSNESS OF BAD TEMPER

- 24 Associate not with an angry man;  
And with a wrathful one go thou not.  
25 Lest thou follow his path  
And become ensnared therein.

#### THE RISK OF THE GUARANTOR

- 26 Be not thou one of those that pledge themselves,  
Or that are sureties for loans;

- 27 For if thou canst not repay  
Thy couch will be taken from under thee.

## LANDED PROPERTY

- 28 Remove not the time-honoured landmark,  
Which thy fathers have set.

## THE REWARD OF DILIGENCE

- 29 Seest thou a man diligent in business?  
He shall stand before Kings;  
He shall not stand before mean men.

## FEASTING WITH THE MIGHTY

- CHAP. I When thou sittest at table with the exalted,  
XXIII Consider carefully what is before thee,  
2 And place a knife to thy throat,  
Unless thou be master of thine appetite.

## FASTING WITH THE MISERLY

- 6 Feed not with him that is a niggard,  
7 For he is as one that grudgeth;  
6 Neither desire his dainties,  
3 For they are deceitful food;  
7 "Eat and drink" saith he to thee,  
But he meaneth it not.

## RICHERS HAVE WINGS

- 4 Weary not thyself out to become rich,  
5 For riches make themselves wings;  
Like an eagle they fly heavenward;  
As thine eye flyeth after them, they are gone.

## UNAPPRECIATED CONVERSATION

- 9 Talk not with a stupid man,  
For he will despise the prudence of thy words.

## GOD THE AVENGER

- 10 Remove not the widow's landmark,  
And enter not into the field of the fatherless;  
11 For their Redeemer is mighty,  
He shall plead their cause against thee.

## NECESSARY CORRECTION

- 12 Apply thine heart unto Instruction,  
And thine ears to the words of knowledge;  
13 Withhold not instruction from the youth—  
Even if thou beat him with a rod he will not die;  
14 Thou must beat him with the rod  
To preserve his soul from Sheol.

## PATERNAL ADMONITIONS

- 15 My son, if thine heart be wise  
My heart also shall rejoice  
16 Yea, my reins shall exult  
When thy lips speak straight things.  
17 Let not thine heart be jealous of sinners,  
But be thou daily in the fear of the Lord,  
18 For if thou art, it followeth  
That thy prospect shall not be cut off.  
19 Hear, my son, and be wise,  
And tread the intellectual path.

- 23 Buy the truth and sell it not,  
Also Wisdom, and Instruction, and Understanding.  
22 Hearken unto thy father that begat thee,  
And despise not thy mother when she is old.  
24 The father of the righteous hath great delight,  
And he that begetteth a wise man rejoiceth.  
25 Thy father and thy mother shall rejoice  
And she that bear thee shall have delight.

## AGAINST HARLOTRY

- 26 My son, give me thine heart,  
Let thine eyes observe my ways,  
27 For a whore is a deep pit,  
And a harlot is a narrow well,  
28 She lieth in wait, as for prey,  
And increaseth unfaithfulness among husbands.

## AGAINST DRUNKENNESS AND GLUTTONY

- 20 Be not among wine bibbers,  
Or gluttonous eaters of flesh;  
21 For the bibulous and gluttonous shall come to  
poverty,  
And drunken sleep shall clothe a man in rags.  
29 Who said 'OO! '?  
Who said: 'Phew! '?  
Who is quarrelsome?  
Who is maudlin?  
Who hath needless blows?  
Whose eyes are blurred?  
30 They that tarry long over wine,  
They that go to taste mixed wine.  
31 Gaze not longingly upon the wine when it is red,  
When it sparkleth in the cup.



- 32 At the last it biteth like a serpent,  
And stingeth like an adder;  
33 Thine eyes see strange things,  
And thou talkest balderdash;  
34 Thou art as one asleep at sea  
A sailor asleep in the look-out (Thou  
35 sayest): "I have been hit and felt it not,  
I have been beaten and did not know it.  
Would to God it were morning,  
So that I might begin over again!"

AVOID BAD COMPANY

- 1 Be not jealous of evil men.  
Nor desire to be their companion;  
2 For their heart studieth destruction,  
And their lips talk of wrong-doing.  
8 He that deviseth evil  
Shall be called a mischievous person.  
9 The machinations of the foolish is sin,  
And scorers are an abomination to mankind.

CHAP.  
XXIV

THE HOUSE OF WISDOM

- 3 Through Wisdom a house is built,  
And by Understanding it is established;  
4 Through Knowledge shall its chambers be filled  
With wealth that is precious and pleasant.  
5 A wise man is strong,  
And a man of knowledge amasseth power.  
6 By guidance shalt thou make war,  
And by much counsel thou shalt be saved.  
7 Wisdom is too high for a fool,  
He dare not open his mouth in the gate.

## HELPING THE HOPELESS

- 10 If thou flag in the day of thy success,  
In the time of thy failure thy power shall fail.
- 11 Guard thou then those drawn unto death,  
And shelter them that are staggering to the  
slaughter;
- 12 Say not: 'I knew nought of it';  
For he that weigheth the heart understandeth,  
And he that guardeth thy soul knoweth;  
Shall not he render to Every Man according to his  
works?

## "SWEETER THAN THE SWEET AMBROSIAL HIVE"

- 13 My son, thou eatest honey because it is good,  
And the honey comb which is sweet to thy taste;
- 14 So shall knowledge be pleasant unto thee,  
And wisdom sweet to thy soul.

## SUNDRY INJUNCTIONS

- 15 Threaten not the dwelling of the righteous;  
Destroy not his resting place;
- 16 For the righteous may fall seven times and rise again,  
But the wicked stumble into evil.
- 17 Rejoice not when thine enemy falleth,  
And be not delighted when he stumbleth;
- 18 Lest the Lord, seeing it, be displeased  
And withdraweth from him his anger.
- 19 Be not incensed on account of evil men,  
Nor jealous of the wicked;
- 20 For the evil man hath no future  
And the lamp of the wicked shall be extinguished.

“FEAR GOD—HONOUR THY KING”

- 21 Fear thou the Lord and the King,  
And disobey not either of them;  
22 For they will suddenly punish the ungodly,  
And who can know the Vengeance of them both?

SAYINGS OF THE WISE

- 23 It is wrong to be prejudiced in judgment.  
24 With him who calleth the wicked ‘righteous’  
The people will be indignant,  
And the populace will curse him.  
25 But they that convict justly shall fare well,  
And a good blessing shall come upon them.  
28 Be not a malicious witness against thy neighbour,  
And open not thy lips.  
29 Say not: “I will do to him as he hath done to me,  
I will render to the man according to his work.”

NO BEATING ABOUT THE BUSH

- 26 He doeth a friendly act  
Who giveth an honest answer.

THE PROPER TIME FOR MARRIAGE

- 27 Establish thy work outside,  
Make it fit for thyself in the field,  
Then afterwards build thee a house,  
And take to thyself a wife

THE RESULT OF IDLENESS

- 30 I passed by the field of the sluggard,  
By the vineyard of the thriftless one;

- 31 And, lo, it was all grown over with thistles,  
And nettles had covered the face thereof.
- 32 I beheld and reflected thereon,  
I saw and I learned a lesson;
- 33 Yet a little sleep, a little slumber,  
A little folding of the hands to rest;
- 34 So shall thy Poverty come as a highwayman,  
And wait like an armed robber.

## BOOK IV

*These are also Proverbs of Solomon, which the men of  
Hezekiah King of Judah collected*

### CONDUCT AT COURT

- |   |  |              |
|---|--|--------------|
| 2 | It is the glory of God to conceal;<br>It is the glory of Kings to search out.                        | CHAP.<br>XXV |
| 3 | The heaven for height, and the earth for depth;<br>But the heart of Kings is unsearchable.           |              |
| 4 | Remove the dross from the silver,<br>And it cometh forth perfectly pure.                             |              |
| 5 | Remove the wicked from before a King,<br>And his throne shall be established in righteousness.       |              |
| 6 | Preen not thyself in the presence of a King,<br>And stand not among the great men;                   |              |
| 7 | Better it should be said to thee: "Come up hither,"<br>Than that thou be degraded before a nobleman. |              |

### GOSSIP

- 7 What thine eyes have seen  
8 Hasten not to repeat,  
For how wilt thou fare in the end,  
When thy neighbour hath embarrassed thee?

### AVOID LITIGATION

- 9 Conduct thy quarrel quietly,  
And reveal not its secret to another,  
10 Lest he that heareth thee humiliate thee,  
And thine ilrepute endure.

## FOUR SIMILES

- 11 Like apples of gold on branches of silver,  
Is the right word in the right place.
- 12 Like a golden ring or an ornament of pure gold,  
Is wise reproof upon the hearing ear.
- 13 Like cold snow in the heat of harvest  
Is a faithful envoy to them that send him.
- 14 Like clouds and wind, but no rain,  
Is he that boasteth of a spurious gift.

## “A SOFT ANSWER TURNETH AWAY WRATH”

- 15 By slowness to anger provocation is prevented  
And a soft tongue breaketh the bone.

## “ENOUGH IS AS GOOD AS A FEAST”

- 16 Hast thou found honey? Eat what is enough,  
Lest thou be surfeited therewith and vomit it.

## THE OUTWORN WELCOME

- 17 Withdraw thy foot from thy neighbour's house,  
Lest he be surfeited with thee and sicken of thee.

## FOUR MORE SIMILES

- 18 Like a battering ram, a sword, a sharp arrow,  
Is a witness that answereth falsely against his neighbour.
- 19 Like a rotten tooth, or a faltering foot  
Is the trustworthiness of a faithless man in the time  
of despair.
- 20 Like vinegar on a scab  
Is he that singeth songs to a heavy heart.

## “COALS OF FIRE”

- ## SIX SIMILES

- ## THE SENSELESS FOOL

- 75

- 6 Like one that cutteth off his feet, or drinketh poison  
Is he that sendeth news by a stupid man.
- 7 Like the dancing of a lame man  
Is a parable in the mouth of the stupid.
- 8 Like a bag of gems upon a heap of stones—  
So is honour bestowed upon a stupid man.
- 9 Like a bramble in the hand of a drunkard  
Is a parable in the mouth of the stupid.
- 11 Like a dog returning to his vomit  
Is a stupid man that repeateth his folly.
- 12 Seest thou a man wise in his own eyes?  
There is more chance for a stupid man than for him.

## SLUGGARDS

- 14 As the door turneth upon its hinges,  
So doth the sluggard upon his bed.
- 16 The sluggard counteth himself wiser  
Than seven men who parry questions.

## SENSELESS INTERFERENCE

- 17 As one that seizeth a passing dog by the ear  
Is he that interfereth with the quarrels of others.

## “I ONLY SAID IT IN FUN”

- 18 As a madman that throweth brands and arrows  
19 Is he that deceiveth his neighbour and saith:  
‘Was I not in sport?’

## FLAMES WANT FANNING

- 20 For want of wood the fire dieth down,  
So, without a whisperer contention ceaseth.



- 21 As bellows and wood kindle embers and fire,  
So doth a contentious man kindle strife.

## POISONED FLATTERY

- 23 Like dross overlaid upon pottery  
Are flattering lips and an evil heart.  
24 A man may disguise, by words, his hatred—  
Yet within him he will be harbouring deceit.  
25 When he speaketh fair, believe him not,  
For there are seven abominations in his heart.  
26 Though his hatred may hide itself in dissimulation,  
Yet shall his wickedness be exposed before the  
congregation.  
28 A lying tongue bringeth destruction  
And a flattering mouth worketh ruin.

## HOIST WITH HIS OWN PETARD

- 27 Whoso diggeth a pit shall fall therein,  
And he that hurleth a stone, it shall recoil upon him.

“LET NOT HIM THAT GIRDETH ON HIS HARNESS—”

- 1 Boast not thyself of tomorrow, CHAP.  
For thou knowest not what a day may bring forth. XXVII  
2 Let another praise thee and not thine own mouth,  
A stranger and not thine own lips.

## THE VEXATIOUS FOOL

- 3 A stone is heavy and sand is weighty;  
But vexation caused by a fool is heavier than both.

## BEWARE OF JEALOUSY

- 4 Wrath is cruel, anger is outrageous;  
But who can stand before jealousy?

## FRANKNESS—OR THE JUDAS KISS?

- 5 It is better to reprove with frankness  
Than, out of love, to hush up a fault,  
6 For wounds from a friend are guileless,  
As smiles from a foe are perfidious.

## HUNGER IS THE BEST SAUCE

- 7 He that is sated with honey disdaineth it,  
But to the hungry even bitter things are sweet.

## A ROLLING STONE

- 8 As a bird that wandereth from her nest,  
So is a man that wandereth from his home.

## REAL FRIENDSHIP

- 9 Oil and perfume rejoice the heart,  
But sweeter still is genuine advice from a friend;  
10 Thine own friend and thy father's friend forsake  
not,  
Better is a near neighbour than a distant brother.

## FORESTALLING CRITICISM

- 11 My son, be wise, and rejoice my heart,  
So shall I answer him that reproacheth me.

THE TOO-HEARTY GUEST

- 14 He that greeteth his friend volubly in the early morning,  
It shall be accounted unto him as a curse.

AN IMPOSSIBLE WOMAN

- 15 A continual dripping on a rainy day  
And a nagging wife are alike;  
16 Who could muffle her could muffle the wind,  
Or grasp oil with his right hand.

“GREAT WITS JUMP TOGETHER”

- 17 As iron is sharpened by iron,  
So are a man's wits by his friend.

CAUSE AND EFFECT

- 18 He who tendeth a fig tree eateth of its fruit,  
So he that heedeth his master's business shall be honoured.  
19 As the face is reflected in the water,  
So the heart is revealed in the man.

VAULTING AMBITION

- 20 Sheol and Abaddon are never satisfied;  
Neither are man's ambitions.

POPULARITY THE TEST OF CHARACTER

- 21 The refining pot for silver and the furnace for gold,  
So popularity is the crucible for man.

## INERADICABLE FOLLY

- 22 Though thou shouldst pulverize a fool with a pestle,  
Yet shalt thou not remove his folly from him.

## THE PRUDENT FARMER

- 23 Be thou diligent to know the state of thy flocks  
And look well to thy herds,  
24 For resources are not everlasting  
And funds endure not to all generations.  
25 When the hay is gathered and the after-growth  
appeareth  
And the herbs of the mountain are garnered,  
26 The lambs will be for thy clothing  
And goats for the cost of a field;  
27 With goat's milk enough for thy household  
And food for the stay of thy maidens.

## A GUILTY CONSCIENCE

- CHAP. I The wicked flee when no man pursueth;  
XXVIII But the righteous are bold as a lion.

## BLESSED ARE THE PEACE MAKERS

- 2 Through the transgression of the violent, quarrels  
arise;  
But by a man of understanding they are settled.

## THE EVILS OF OPPRESSION

- 3 A rich man that oppresseth the poor  
Is like a sweeping rain—there is no food.

## THE LAW-ABIDING

- 4 They that renounce the Law acclaim the wicked,  
And they that maintain it join issue with them;  
7 Whoso observeth the law is a wise son,  
But a companion of gluttons is an embarrassment to  
his father.

## A SENSE OF JUSTICE

- 5 Evil men understand not justice,  
But they that seek the Lord understand completely.

## ILL-GOTTEN GAINS

- 8 He that, by usury, multiplieth his wealth  
Gathereth it for him who is generous to the poor.

## WILFUL IGNORANCE

- 9 He that turneth away his ear from hearing  
instruction,  
His very prayer is an abomination.

## SINNERS AND SAINTS

- 10 Whoso causeth the upright to wander in an evil way,  
He shall fall himself into his own pit;  
Transgressors also shall by-pass prosperity,  
But the honest shall take possession of good.

## RICH AND POOR

- 11 The rich man is wise in his own eyes,  
But the poor that hath understanding searcheth him  
out.

## TWO DIFFERENT PARTIES

- 12 When the righteous are supreme there is much  
jubilation,  
When the wicked rise, men hide themselves.

“IF WE CONFESS OUR SINS—”

- 13 He that covereth his transgressions shall not prosper;  
But he that confesseth and forsaketh them shall have  
compassion.

## BLESSED ARE THEY THAT FEAR

- 14 Happy is that man that feareth alway;  
But he that hardeneth his heart shall fall into evil.

## UNWORTHY GOVERNORS

- 15 As a roaring lion and a ravenous bear,  
So is a wicked ruler over a poor people;  
16 The leader that lacketh understanding is a great  
oppressor,  
But he that hateth greediness shall prolong his days.

## MANSLAUGHTER

- 17 If any one guilty of a fellow-creature's blood  
Shall flee to the wilderness, let none lay hold of him.

## THE STRAIGHT AND THE CROOKED

- 18 Whoso walketh honestly shall be saved;  
But he that is crooked in his ways shall fall.

THE GET-RICH-QUICK

- 20 A faithful man shall abound in blessings,  
But he that hasteneth to be rich can scarcely be  
innocent;  
22 He that hurrieth after wealth is avaricious,  
And reckoneth not that he may come to want.

UNFAIR JUDGMENT

- 21 To be prejudiced is not good;  
For a morsel of bread even a man will transgress.

CANDOUR AND FLATTERY

- 23 He that reproveth a man shall find more favour  
Than he that flattereth with his tongue.

AN UNNATURAL SON

- 24 Whoso plundereth his father, saying it is no  
transgression—  
He is an ally of him that is a waster.

PRIDE VERSUS WISDOM

- 25 A proud man stirreth up discord,  
26 But whoso walketh wisely shall escape.

TRUST IN THE LORD

- 26 He that trusteth in himself is stupid,  
25 But he that trusteth in the Lord shall be made fat.

## CHARITY

- 27 He that giveth unto the poor shall not lack,  
But he that averteth his eye shall have many a curse.

## THE WICKED AND THE RIGHTEOUS

- 28 When the wicked rise, men hide themselves,  
When they perish, the righteous multiply;  
CHAP. 2 When the righteous are in the majority, people  
XXIX rejoice,  
But when the wicked rule, the people sigh.

## THE STIFF-NECKED

- 1 He that being often reprov'd hardeneth his neck,  
Suddenly shall he be broken and that beyond repair.

## THE FOLLY OF IMMORALITY

- 3 Whoso loveth wisdom rejoiceth his father,  
But a companion of whores wasteth his money.

## TWO SORTS OF KINGS

- 4 A judicious King establisheth his territory,  
But an extortionate one plucketh his down.

## CONTRASTS

- 5 A man that flattereth his neighbour  
Setteth a noose for his own footsteps.  
6 For the steps of an evil doer there is a snare,  
But the righteous shout and rejoice.



- 7 The righteous considereth the cause of the poor,  
But the wicked pay no attention to it.
- 8 Scornful men set a city in a blaze,  
But wise ones turn away anger.
- 9 If a wise man go to law with a fool,  
Whether he rage or laugh, there is no satisfaction.
- 10 Bloodthirsty men hate him who is honest,  
And seek the life of the upright.
- 11 A stupid man letteth himself go,  
But a wise man keepeth himself in.

LIKE MASTER LIKE MAN

- 12 If a ruler practise fraud,  
All his ministers are wicked.
- 14 A King that faithfully judgeth the needy,  
His throne shall be established for ever.

“GOD MADE THEM HIGH OR LOWLY”

- 13 The poor man and the oppressor meet together,  
The Lord giveth light to the eyes of them both.

THE DANGER OF CHILDREN RUN WILD

- 15 The rod of reproof giveth wisdom,  
But a youth left to himself maketh his mother  
ashamed.
- 17 Instruct thy son, and he will give thee rest,  
Yea, he will give pleasantness unto thy soul.

POST HOC PROPTER HOC

- 16 When the wicked multiply transgressions multiply,  
But the righteous shall see their fall.

- 18 Where there is no supervision the people become unruly,  
But he that keepeth the law—happy is he.

## SERVANTS

- 19 A servant will not be instructed by words,  
For though he understand he will not respond.  
21 The servant who is pampered from childhood,  
In the long run will become the master.

## IMPETUOSITY

- 20 Seest thou a man hasty in his words;  
There is more chance for a stupid one than for him.

## THE BAD-TEMPERED

- 22 An angry man stirreth up discord,  
And a wrathful one aboundeth in transgression.

## PRIDE AND HUMILITY

- 23 A man's pride shall bring him low,  
But the lowly will obtain honour.

## AN ACCESSORY AFTER THE FACT

- 24 The accomplice of a thief violateth his own conscience;  
He heareth the summons, but will not testify.

## PUBLIC OPINION

- 25 Whoso is afraid of public opinion is ensnared,  
But whoso trusteth in the Lord is unassailable.

- 26 Many seek a ruler's countenance,  
But it is from the Lord that judgment cometh.

## DISLIKES

- 27 An impious man is an abomination to the  
righteous,  
And an upright man is an abomination to the  
wicked.

## BOOK V

### *The Words of Agur*

- CHAP. 2 I am too loutish for a man,  
XXX And am without human understanding;  
3 I have not learned wisdom,  
Nor have I knowledge of the All-Holy.  
4 Who hath ascended into heaven and returned?  
Who hath gathered the wind in his fists?  
Who hath bound the waters in a garment?  
Who hath established all the ends of the earth?  
What is his name?  
Where doth he dwell?

#### THE WORD OF GOD

- 5 Every word of God is pure,  
He is a shield to them that trust him;  
6 Add not thou unto his words,  
Lest he reprove thee, and thou be found a liar.

#### GIVE ME NEITHER POVERTY NOR RICHES

- 7 Three things have I begged of thee,  
Withhold them not before I die:  
8 Remove far from me vanity and lies,  
Give me neither poverty nor riches,  
Feed me with bread convenient for me,  
9 Lest I be sated and disown thee,  
Lest I be poor and steal,  
And profane the name of my God.

TELLING TALES OUT OF SCHOOL

- 10 Slander not a servant before his master,  
Lest he curse thee and thou be found guilty.

FOUR KINDS OF PERSON

- 11 There is a class that curseth its father,  
And doth not bless its mother;  
12 There is a class which is pure in its own eyes,  
But not yet washed from its filthiness;  
13 There is a class with, Oh ! such haughty eyes,  
And with uplifted eyelids;  
14 There is a class with teeth like swords,  
And fangs like knives.

UNSATISFIED AMBITION

- 15 The leech hath three daughters;  
They cry continuously: "More, more!"  
There are three things which are never satisfied,  
Four which never say: "Enough!"  
16 Sheol is never satisfied with the souls of the dead,  
Nor the womb with the sons of the living;  
The earth is never satisfied with water,  
And fire never saith: "Enough!"

FOUR WONDERFUL THINGS

- 18 There be three things which are too wonderful for  
me,  
Yea, four which I know not:  
19 The way of an eagle in the skies,  
The way of a serpent on a rock,  
The way of a ship in the midst of the sea,  
And the way of a man with a maid.

## FOUR OUTRAGEOUS THINGS

- 21 For three things the earth is enraged,  
And four which it is unable to bear:  
22 A servant when he reigneth,  
And an over-fed churl;  
23 A hateful and masterful woman,  
And an handmaid who supplanteth her mistress.

## FOUR LITTLE THINGS

- 24 There be four things which are little upon earth,  
But they are exceeding wise:  
25 The ants: they are not a strong people,  
Yet they put by their food in the summer;  
26 The conies: they are by no means mighty,  
Yet they place their homes in the crags;  
27 The locusts: they have no king,  
Yet they sally forth in bands;  
28 The lizard: thou can'st grasp her in the hands,  
Yet she is in royal palaces.

## FOUR COMELY THINGS

- 29 There be three things which are stately in step,  
Yea, four which are stately in gait:  
30 A lion, the mightiest among beasts,  
Which turneth not back for any;  
31 A cock strutting among its hens; a he-goat;  
And a King at the head of his army.

## A DEBASED SON

- 17 The eye that mocketh his father,  
And despiseth his aged mother—

The ravens of the wady will pick it out,  
And the eaglets shall eat it.

## INSENSIBILITY TO SIN

- 20 Thus doth an adultress behave—  
She eateth and wipeth her mouth  
And saith: "I have committed no iniquity."

## "GRIEVOUS WORDS STIR UP ANGER"

- 32 If thou hast acted ignobly, or been overbearing,  
Or hatched a plot, then hold thy tongue;  
33 For as the curdling of milk produceth whey,  
So the curdling of anger produceth bloodshed.

## BOOK VI

### *Words to King Lemuel*

#### HIS MOTHER'S ADMONITION

- CHAP. 2 Alack, my son, alack, son of my womb !  
XXXI Alack, son of my vows !
- 3 Give not thy vigour unto women,  
Nor thy passions to those who enfeeble Kings.
  - 4 It is not for Kings, O Lemuel, to drink wine,  
Nor for potentates to become drunk,
  - 5 Lest, as they drink, they forget their obligations,  
And reverse the cause of the afflicted.
  - 6 Give strong drink to the perishing,  
And wine to the bitter in heart;
  - 7 Let him drink and forget his poverty,  
And remember his misery no more.
  - 8 But open thou thy mouth for the helpless,  
And plead for the cause of the suffering;
  - 9 Open thy mouth, judge righteously,  
And plead the cause of the afflicted and needy.



## BOOK VII

### THE LADY BOUNTIFUL

- 10 To him who findeth a worthy wife—  
Her value is far above rubies;  
11 In her he hath entire confidence,  
And hath no need of treasure-trove.  
12 She rendereth to him good and not evil  
All the days of her life;  
13 She getteth wool and flax,  
And maketh them up at her leisure;  
14 She is like the merchants' ships,  
She bringeth her food from afar;  
15 She riseth also while it is yet dark,  
And giveth meat to her household;  
16 She inspecteth a field and buyeth it;  
With her earnings she planteth a vineyard,  
17 She girdeth her loins with strength  
And maketh strong her arms;  
18 She maketh sure that her merchandise is good;  
Her lamp goeth not out by night;  
19 She reacheth forth her hands to the distaff,  
And her palms grasp the spindle;  
20 She spreadeth out her palms to the poor,  
And reacheth forth her hands to the needy;  
21 She feareth not snow for her household,  
Since all of them are doubly clothed;  
22 Coverings she maketh for herself,  
With fine linen and purple is she clothed,  
24 Kirtles she maketh and selleth,  
And girdles she tradeth to the pedlar;  
25 Strength and dignity are her clothing,  
And she laugheth at the time to come;

- 26 She openeth her mouth with wisdom,  
And kindly counsel is on her tongue;  
27 She looketh well to the ways of her household,  
And eateth not the bread of idleness.  
23 Her husband is known in the gates  
When he sitteth among the elders of the land;  
28 Her children rise up and call her happy,  
Her husband also and he praiseth her:  
29 "Many daughters have done valiantly,  
But thou excelleth them all"  
30 Deceptive is gracefulness, beauty is vain,  
But a woman of intelligence, she shall have praise.  
31 Give her of the fruit of her hands,  
And let her own works praise her in the gates.

# NOTES

## CHAPTER I

1. *Proverbs*. In Hebrew this word has two distinct meanings; one as here to “represent” the other to “rule” (see Glossary under TITLES). A definition and the one most suitable to these aphorisms, is that of Cervantes in *Don Quixote*: “a short sentence based on long experience.” It may not be out of place here to recall Lord Chesterfield’s dictum: “a man of fashion never has recourse to proverbs or vulgar aphorisms.”
2. *Wisdom. Instruction. Understanding* (see Glossary under WISDOM).
3. *Prudence. Equity* (see Glossary under WISDOM).  
*Justice* (see Glossary).  
*Judgment* (see Glossary).
4. *Shrewdness, Knowledge, Discretion* (see Glossary under WISDOM).
5. *Learning* (see Glossary under WISDOM).  
*Guidance* (see Glossary).
6. *Satire* = a mocking poem. The root of this word is used elsewhere in the sense of to “scorn.” In 2<sup>15</sup> and other passages, it is translated “perverted.”  
*the Wise*. The first reference to the Wise as a class in O.T. is to be found in 2 S.14<sup>2</sup>. There, and again in 20<sup>16</sup>, the particular persons mentioned but not named were women. The Wise men were the “Humanists” of Israel, moral advisers interested in the education of the young and anxious for the individual happiness of man and the well-being of Society as a whole (S.R.D.). It was their broad humanitarian mode of thought which made it possible to break the narrow bands of nationalism (C.F.K.). *Enigmas*. From a root meaning “knot”—cf. our “knotty problem.”
7. *Fear of the Lord* (see Glossary under FEAR and JEHOVAH).
8. *my son*. Not to be taken literally as the offspring of the

- CHAP. I Speaker, but rather as being addressed by an elder to a junior, or a teacher to his pupil, much as we might say "my boy" or "sonny."
10. *Consent thou not.* An intentionally short line, to be slowly and impressively pronounced.
11. *honest.* By altering one letter in the Hebrew, this can be read instead of "blood," and it is better to omit the last nine words of the A.V. (*See next verse.*)
12. *Sheol (see Glossary) whole.* The same root as in the previous verse where it is translated "honest" (*see Glossary under RIGHTEOUS*).  
*abyss.* A very similar word in the original to that translated "well" in 5<sup>15</sup> and 23<sup>27</sup>. The root in each case means to "bore" which is almost a transliteration of the Hebrew.
16. Cf. Isaiah 59<sup>7</sup>.
17. *bird. lit.* "lord of the wing" (*see Glossary under BIRDS*). The LXX. has "for not in vain are nets spread for birds." Some authorities take the meaning to be that birds, like simpletons, although they see the net, cannot resist the temptation of the bait. Others interpret the moral thus: the bird is the innocent man, but the  
*snare (see Glossary)* is too obvious and, seeing it, he escapes. The rendering here adopts the last reasoning and vv. 16 and 17 change places. Cf. our proverb: "The fish that sees the angler will never come into his creel."
18. omitted.
19. *fate. lit. ways.*  
*greedy of gain.* This is one of the rare instances where it is possible to reproduce the alliteration of the original.
20. *shouteth.* The word in Hebrew signifies a ringing cry, generally of joy (*see Glossary under DESIRE*).  
*streets. lit.* "without" (*see Glossary under PATH*).  
*squares. lit.* "broad places" (*see Glossary under PATH*).
21. *calleth.* Here the commoner word for "call" or "cry" is used, though the A.V. translates both this word and the one in v. 20 by "cry."  
*chief places of concourse.* This is really a paraphrase. The

root of the word translated "concourse" signifies a humming, murmuring or roaring. The same root occurs again in 7<sup>11</sup> and 9<sup>13</sup> in reference to a "noisy" or "loud" woman. *gates* (see Glossary). The last line of this verse is overcrowded; "in the city" and "her words" should be omitted.

22. *simple. stupid.* (See Glossary under FOLLY.) The second line of v. 22 and the first line of v. 23 are omitted.
26. *calamity.* In the original, this word denotes the occasion of a sudden and usually irreparable disaster (S.R.D.).  
*dread.* A stronger word than "fear" (see Glossary).
27. Third line omitted. Probably a marginal addition by a scribe who had a weakness for sibilants and assonance.
28. *early.* This adverb is not in the original, but is implied by the verb to "seek," the root of which is connected with dawn. Cf. 27<sup>14</sup>.
31. *fruit.* There is nothing ambiguous about this noun, it is derived from a verb meaning to bear fruit. Except in Lev. 23<sup>40</sup>, where it is mistranslated "boughs," the A.V. always translates it "fruit," more often than not in a figurative sense. In Proverbs only once (27<sup>18</sup>) is the word used in a literal sense.
32. *backsliding.* Here the root of this word in Hebrew means to "turn back." In 14<sup>14</sup> another Hebrew word meaning to turn away is translated "apostate."  
*Carelessness.* Freedom from care and anxiety. Cf. 17<sup>1</sup> where the same word is used in a good sense, and translated "quietness."
33. *securely.* The root of this word implies trust or confidence. (See Glossary under TRUST.)

## CHAPTER II

5. *God* (see Glossary).
4. *hid treasures.* The absence of modern facilities like safe deposits forced the owners of valuables to bury them underground in order to prevent them being plundered

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by robbers, or scattered by earthquakes after which looters would always be busy. W.M.T. gives an example of coins to the value of £40,000 being discovered by chance, and says that diggers all over the country work with desperate earnestness searching for hidden treasure. It is not the case of something for nothing, as the rewards are seldom commensurate with the trouble taken.

7. *shield* (see Glossary).
8. *Chasidim* (see Glossary).
9. *keep*. C.H.T. instead of equity.
12. *contrary* (see Glossary under FROWARD).
14. *rejoice* (see Glossary under DELIGHT).
15. *crooked*. *Perverted* (see Glossary under TURN).
16. *loose woman* (see Glossary under ALIEN).  
*harlot* (see Glossary).  
*flatter*, i.e. uses *smooth* or cajoling words. In Heb. this word has two distinct meanings—to “divide” and to “be smooth.” As C.G.M. points out, the word used in the latter sense has really a stronger meaning and signifies all kinds of wiles employed to lead a man astray.
17. *lawful husband*, *lit.* “the intimate of her youth,” meaning legitimate as opposed to illegitimate connection.  
*marriage vows*, *lit.* “covenant of her God.”
18. *way*, so C.S., altering Hebrew text.  
*goings* (for this and similar words, see Glossary under PATH).  
*Shades* (see Glossary).
20. a paraphrase of v. 9 and omitted.
22. *treacherous*. The Hebrew for this word has the more definite meaning of “treachery” or “deception” than of “transgression.”

### CHAPTER III

1. *teaching* (see Glossary under WISDOM).  
*keep* (see Glossary).  
*commandments* (see Glossary under LAW).
2. *peace* (see Glossary).
3. *kindness* (see Glossary).

*faithfulness* (see Glossary under TRUTH).

omit third line, probably a gloss from 7<sup>3</sup> (H.O., G.B.).

4. *name*, i.e. reputation (see 22<sup>1</sup>) instead of "prudence" as in Hebrew and A.V. "understanding" which is not the same Hebrew word so translated in the next verse (C.H.T.).
5. *Trust in the Lord . . . understanding*, because he who trusts in his own is stupid (28<sup>26</sup>).
6. A fifteenth-century Rabbi said this was "the shortest passage in Scripture upon which all the essentials of the Law depend."
8. *flesh*. So LXX and Syr. (see 5<sup>11</sup>) a letter has evidently dropped out of the word in Hebrew, for flesh and bones are a well-known couplet, and pair off far better than navel and bones.
9. *Honour*. The original meaning of this word in Hebrew is "heavy"; it was used in connection with the weighing of gold which took the place of coinage—hence it became synonymous with wealth, and was associated with pomp and dignity (R.H.K.).  
*Revenue* (see Glossary).
10. *Corn*, by altering one letter as LXX.  
*new wine* (see Glossary).
11. *Reject*, or spurn.
11. *resentful*. A much stronger word than "be weary." It almost means "loathe" or "feel abhorrence for."
12. *chafeth*. A very slight alteration enables one to read this instead of "as a father." Moreover it is the LXX. translation, and is so quoted in Heb. 12<sup>6</sup>. (See Dt. 8<sup>5</sup> and the Talmud: "He who loves thee scolds thee.")
13. *obtaineth*. The Hebrew for this word here implies a more active sense than just "get"—it denotes a certain amount of effort, as R.V. marg. indicates.
14. *merchandise*. The root of this word means to go around on business like a commercial traveller.
15. *rubies* (see Glossary).
18. *Seize*. This word has the basic idea of strength. As an adjective in 23<sup>11</sup> it is translated "mighty."

- CHAP. 20. *dew*. This must be excused on the grounds of poetic licence or a slip of the pen for "rain." It is hardly correct scientifically. The word is derived from a root meaning to "cast forth" and in cognate languages may mean "light rain." The Chinese have a proverb: "There is dew for every blade of grass."
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21. The order of these lines must be reversed in order to make sense.
23. *securely* (see Glossary under TRUST).  
*stumble*, lit. "strike thy foot."
25. The second line is probably an expansion and should be omitted.
26. So is the second line of this verse.  
*beside thee*. The text of this line has suffered from a copyist's error, and the word translated "confidence" is more likely to be derived from an obsolete root meaning to bind together or be firm. In other parts of the O.T. the A.V. translate the word by loin or flank.
27. *the needy*. By a slight emendation this, like the LXX., is a better reading than the A.V.
29. *confidence* (see Glossary).
30. *lest*. So LXX.  
*render*. A stronger word than A.V. "do." It implies a return for services rendered or revenge for a wrong done. (See 11<sup>17</sup>, 12<sup>14</sup> and 31<sup>12</sup>.)
32. *friendship*. The word conveys the meaning of intimate intercourse, the most private and privileged communication (W.T.D.). The same Hebrew word occurs in 11<sup>13</sup>, 15<sup>22</sup>, 20<sup>19</sup> and 25<sup>9</sup>. The word translated secret by A.V. in 9<sup>17</sup>, 21<sup>14</sup> and 27<sup>5</sup> is rather "concealed" or "suppressed" as opposed to "shared."

#### CHAPTER IV

3. *only begotten* (LXX).
4. the last word of this line is omitted.
7. omitted by LXX.
8. contains five words in Hebrew and requires eighteen words



in English to translate them. The two words "exalt" (*see* CHAP. Glossary under PATH) and "promote" in first line, both IV have the meaning of raising up.

9. *see* Eccclus. 6<sup>29, 31</sup>.
12. *steps* (*see* Glossary under PATH).
12. *hampered*. From a root meaning to "confine" or "narrow" —the opposite of "make way" in 18<sup>16</sup>.
13. *let her not go*. The same root as "slacker" in 18<sup>9</sup> and "flag" in 24<sup>10</sup>.
18. *unto the perfect day, lit.* "till the day is established," probably meaning "noontide."
23. *Above all else guard, lit.* "More than all guarding watch over thine heart." An idiomatic way in Hebrew of emphasizing an injunction (*see* 27<sup>23</sup> where A.V. introduces the word diligent which is not to be found in the original). The words for "guard" and "watch over" are almost synonymous. They could be equally well translated: keep, maintain, preserve, or protect. (*See* Glossary under KEEP.)
24. *Put away* = turn aside.  
*put far* = remove to a distance.
25. *gaze, lit.* eyelids.
26. *level*. The primary meaning of this word is to "weigh" or "balance" and so to make level in a physical sense. In 5<sup>21</sup> the same word is used in a figurative sense, viz. to "ponder" much in the same way as we talk of weighing up the pros and cons. (*See* Glossary under WEIGHTS.)  
*path* (*see* Glossary).
- firm*. The root of this word occurs under a variety of disguises. Its basic meaning is to be firm, hence "lasting" or "established." In v. 18 it is translated "perfect."

## CHAPTER V

1. "My" before Wisdom and Understanding omitted.
2. omit "thy lips" from second line.
3. *honey* (*see* Glossary).  
*mouth, lit.* palate, so too 8<sup>7</sup> and 24<sup>13</sup>.

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- oil* (see Glossary under PLANTS).  
*wormwood* (see Glossary under PLANTS).
4. *two-edged sword*. Kept in a sheath attached to a belt worn round the waist and carried on the left thigh (R.H.K.). The word "sword" is derived from a root meaning "to smite down."
  6. The text of this verse is corrupt. The rendering here is after W.O. and S.H.H.
  8. *porchway* (see Glossary under HOUSE).
  9. *vigour*, whichever of two very similarly spelt words is read, this idea can be conveyed.  
*aliens*, so Targ, slightly altering original (see Glossary).
  10. *labours*. The Hebrew of this word, according to its context, can be translated: sorrow, pain, toil. (See Glossary under WORK.)
  11. *groan*. Elsewhere translated "roar" (like a lion).
  13. *teachers*, i.e. not of secular subjects. These were known as "Mayams," which is probably what is meant by *instructors* in the next line.
  16. *Let not*. A Hebrew word meaning "lest" or "not" must be inserted here following LXX.
  17. *stranger*. The same word translated "alien" in v. 9.
  18. *fountain* (see Glossary under WATER).
  19. The first line of this verse is omitted.  
*ravished* (see Glossary).
  20. *fascinated*, *lit.* to be led astray (see Glossary under RAVISH).
  21. *pondereth*, *lit.* weigh as in 4<sup>26</sup> q.v., where it is translated "level."
  22. *entrap* (see Glossary under SNARE).
  23. *perish*, the same word translated fascinated in v. 20. It can mean: wander, err, reel, but here its figurative meaning makes a better parallelism to "die" in the previous line.

## CHAPTER VI

1. *pledged thyself*, *lit.* "struck hands." It was customary, as we should say, "to shake hands on it." The phrase "strike a

- bargain" has quite a different origin, according to W. A. W. CHAP. VI  
*surety* (see Glossary).
2. *snares, trapped* (see Glossary).
  3. *bestir*. A strong word in the original, conveying the idea of arrogance.  
*beset*, see 25<sup>28</sup> where the same word is translated "stir up"—the basic meaning is to "stamp upon."
  4. *slumber*, or *doze*, not such a strong word as *sleep*. The Hebrew sounds very much like our word "numb."
  5. *out of the snare*. The Hebrew reads "out of the hand," but, by changing a couple of letters, it can be made to read with LXX, Syr. and Targ as translated here.
  6. *ant* (see Glossary).
  7. *chief, overseer, ruler* (see Glossary under TITLES).
  8. *bread* (see Glossary under FOOD).  
*summer . . . harvest* (see Glossary under WEATHER).
  11. *highwayman*, so W.G., H.E., and F.H.—or "footpad" (W.D.M.).  
*armed robber, lit.* "a man of shield."
  12. *good for nothing* (see Glossary).  
*wicked* (see Glossary under SIN).
  13. *wink* (see Glossary).  
*shuffle* (see Glossary).
  14. *spreadeth*, rather than *sow* as A.V. here and in v. 19.
  - 12-15. It is impossible in translation to convey to Western minds the picture which the Easterner would visualize of what we should call "a typical bounder" or a "nasty piece of work"—the crooked mouth, the crafty wink, the shuffling slouchy gait, the jerking thumb and the scheming mind; a man who, in Swift's couplet, could "convey a libel in a frown, and wink a reputation down." Several other such instances are to be found both in Proverbs and in Ecclesiasticus, and indeed throughout the O.T., cf. Ecclus. 25<sup>20</sup>, and R. L. Stevenson: "The cruellest lies are often told in silence."
  16. *six . . . yea seven*. The first of the so-called "numerical proverbs" (see Chapter 30). C.H.T. says that the numbers

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- here are arithmetically indefinite, like our "six or seven," implying that the list is not exhaustive.
17. *innocent*, the radical meaning is empty, clean, free from guilt.
23. *law . . . light*. It is impossible in English to bring out the assonance of the Hebrew. The Vulgate with its "lex lux" is more successful.
26. *whore* (see Glossary under HARLOT).
- 29, 30 and 31. An unnecessary explanatory gloss.
34. the first line follows the LXX.  
*husband* (see Glossary under MAN).
35. *ransom* (see Glossary).  
*bribes* (see Glossary).

## CHAPTER VII

2. *apple (of the eye)*, *lit.* "little man." According to Pliny, as long as you can see your reflection in the pupil of another man's eye, there is no need to despair of his life. Exactly the same phrase occurs in Dt. 32<sup>10</sup>. In Zec. 2<sup>8</sup> the Hebrew word translated "apple of the eye" by A.V. means "gate" and in Lam. 2<sup>18</sup> "daughter." See also v. 9 and 20<sup>20</sup>.
3. *Bind them upon thy fingers*. A reference to phylacteries—in this instance to the one which was a token upon the hand; another was called a frontlet. The use of them subsequently became almost a superstition not far removed from the juju or charms of the pagans.  
*tablet*. This was a table showing the divisions of the Jewish year into months and days, and indicating the festivals, fasts and other events (S.L.).
4. *kinswoman*, *lit.* "one well known." The word is found elsewhere only in Ruth 2<sup>1</sup> and 3<sup>2</sup>.
9. *blackness* (see v. 2).
10. *looking like*. A.V. "in the attire of"; probably a head dress or veil. The root of the word in Hebrew means to set or place, implying design, order or ornament. In

- 2 S. 10<sup>4</sup> and Is. 20<sup>4</sup> the same word is translated "buttocks." CHAP. VII  
S.D. suggests that here "face" is the best translation. Whatever the real meaning may be, the sense here is obviously "aspect," "mien," or "looks." Something distinctive of the class of woman referred to.  
*subtle of heart*. The word translated "subtle" is doubtful, but the A.V. is as good as any other suggested by various commentators. LXX reads: "Causing the hearts of young men to flutter," which may be an explanatory insertion.
11. *loud*. The same root used in 1<sup>21</sup>, q.v.  
*gadabout*. The original word in the Hebrew means "stubborn," but by a slight emendation another word can be read which has the meaning of "going about." See Cant. 3<sup>2,3</sup> (C.H.T.).
13. *brazen*. The same word is translated "strong" in several places, "absolute" in 14<sup>26</sup>, and "rough" in 18<sup>23</sup>. From the same root comes the word "stronghold," 10<sup>29</sup>.
14. *peace offerings* (see Glossary under SACRIFICE).
15. *diligently* (see 1<sup>28</sup>).
16. *bed*, or mattress, probably more comfortable than Og's, which was like a coat of mail (Dt. 3<sup>11</sup>) and of enormous size. The root idea of the word is thought to be "inter-weave." The Hebrew word for it bears a striking, but fortuitous, resemblance to our "arras."
17. *couch*, from the root "to sleep."  
*myrrh, aloes and cinnamon* (see Glossary under PLANTS).
18. *revel* (see Glossary under DELIGHT).  
*passion . . . loves* (see Glossary under LOVE).
21. *coaxing*. The root of the Hebrew word here is generally translated "take" or "learn."  
*seduce*, forces or carries him off. The word is generally used in the sense of banish.
- 22-23. A very difficult passage. A great many suggestions have been offered, the translation here and rearrangement of the lines is a conflation from several sources.  
*gin* (see Glossary under SNARE).
27. *chambers of death* (see Glossary under HOUSE).

3. *city*. Two different words can be translated "city," the commoner one means a fortified town. Here it is a walled city.  
*porchways* (see Glossary under HOUSE).
6. *plainly*. By a slight alteration in the Hebrew word for "excellent," plainly as in v. 9 can be read (H.G.).
7. *study*. A different word from that translated "utter" elsewhere and "pour out." It has the meaning rather of meditating.
8. *tortuous* (see Glossary under FROWARD).
10. *discipline*. So LXX, Syr. Targ. not "my" discipline.
12. *possess*. So Syr. and Targ. reading another word involving some alteration in the Hebrew. "Wisdom," probably a scribal expansion, is omitted. (P.H.)
13. This verse is probably a marginal intrusion and is omitted.
14. *With me*. So LXX, Syr. and Targ.
15. *kings . . . potentates* (see Glossary under TITLES).
16. *rulers . . . nobles* (see Glossary under TITLES).  
*govern*. So LXX, reading the word judge as a verb and omitting "all." (See Glossary under JUDGE.)
18. *riches* (see Glossary).  
*durable*. In 25<sup>1</sup> this word is translated *collected*.  
*substance* (see Glossary under RICH).
19. *gold* (see Glossary).  
*path . . . paths*. Two different Hebrew words. (See Glossary.)
21. *wealth* (see Glossary under RICH).  
*treasuries* (see Glossary under RICH).
- 22-31. However critical meticulous scientists may be of the geology revealed in this passage, the reader's attention should not be distracted from the beauty of this poem and its figurative language. In the Glossary under EARTH there is a quotation from H. G. Wells, which should be noted, for it shows that harmonies do exist between Science and the Bible.
22. *begat*. The Hebrew word for this is translated "acquired,"

“buy,” “get,” or “purchase” elsewhere in this version. CHAP. VIII  
 In Gen. 4<sup>1</sup> Adam, after the birth of Cain, using the same word, said: “I have gotten a man from the Lord.”  
*in the beginning of his way, lit.* “from the antecedents of the earth.”

23. *installed*. The word for this in Hebrew is used of pouring metals into a mould, hence “set fast” or “establish.”
24. *springs of water*. The Hebrew reads “heavy with waters.” Various emendations have been suggested. This one, following the analogy of Lev. 11<sup>36</sup> is P.H.’s suggestion. (See Glossary under WATER.)
- 24-25. *brought forth*. The basic meaning of this word in the original is to “whirl” or “writhe.” It occurs altogether about sixty times in the O.T. and is translated by over twenty different words, by no means all synonymous—indeed, many of them divergent, e.g.: bring forth, calve, travail; grieve, sorrow, be in pain, anguish; abide, rest, tarry, wait; hope, look; fear, trust; fall, wound; shake, tremble; dance—the nearest approach to whirl which the A.V. translators can get. All authorities agree that “brought forth” is the meaning of the word here; it certainly fits in with v. 22 if “begat” is the right word to use there. For the meaning of this word in 25<sup>23</sup> see note thereon. As a noun the same root is translated “sand” in 27<sup>3</sup>. (See also note on 25<sup>23</sup>.)
26. *earth . . . soil* (see Glossary under EARTH).  
*crust* (see Glossary under EARTH and PATH).
28. *made strong*. So LXX, Syr. and Targ. by slightly altering the Hebrew.
29. The second line of this verse is omitted.  
*strengthened*. Another slight alteration enables the LXX to be followed.
30. *master workman*. So LXX, Vulg. H.E., F.H., E.B., and R.V. (See Wisdom 7<sup>22</sup> and Cant. 7<sup>1</sup>.) Possibly our word “foreman” is nearer the meaning, since God is the architect of the Universe. Other authorities, W.F., P.H., and C.H.T., say the word means “nursling.”

CHAP. 31. Second line omitted.

VIII

Here again, a slight alteration enables the LXX to be followed.

33. "and be wise" is omitted.

36. *avoideth*. This is the same word which is translated elsewhere "harm" and "fall short" in the sense of missing the mark. It is often translated "sin." (*See Glossary.*)

## CHAPTER IX

1. *set up*. By a very slight alteration in one letter H.O., G.V., and others read this instead of "hewn out." In 8<sup>2</sup> the word is translated "to take one's stand," and 15<sup>25</sup> "to maintain."

2. *mingled her wine* (*see Glossary*).

*prepared*, or, as we might say, laid the cloth.  
*table* (*see Glossary under Food*).

13. *Dame*. So F.D. and A.K., *lit.* Woman.

*loud* (*see note on 7<sup>11</sup>*).

*seductive*. The text of this line is doubtful. All the Versions differ. In later Hebrew, the word came to be used in the sense of to "beguile." It is sometimes translated in the A.V. "force," "draw away," "compel," and "chase."

14. *sitteth . . . seat*. To show that these two words are not derived from the same root, H.E. and F.H. translate the latter "throne," as it is elsewhere in this version. To sit can also be translated "dwell," e.g. 3<sup>29</sup>. It seems to convey the idea of settling rather than resting en route.

This verse is identical with Wisdom's invitation, the object of which was to exchange the evils of folly for the lasting pleasures of wisdom; here it is to keep the passing pleasures of folly and enjoy in secret its temporary allurements.

17. *sweet . . . pleasant*. Both words mean sweet. The same idea is common in classical and other literatures, whether applied to fruit, kisses, or what not, e.g. Claudian, Martial, Ovid, Quintilian, and Tacitus, to name but a few authors.



18. *guests*. From the root meaning "to call" or "invite." Cf. CHAP. IX  
the use of this same root in the sense of being "invited" or  
"asked" in Is. 48<sup>12</sup> and 1 Sam. 9<sup>22</sup>.
7. *is insulted, lit.* "takes to himself shame."  
*is abused*. The Hebrew reads "his blot," but by changing  
the letters it is possible to translate in this way. The word  
"blot" or "blemish" in the original Hebrew is the opposite  
of "perfect" (*see* Lev. 22<sup>20</sup>). The word here translated  
"abuse" means radically "humiliate" and is translated  
"embarrass" in 18<sup>13</sup> and elsewhere in this Version. The  
A.V. translates it "blush" in three passages in Ezek. and  
Jerem.
8. Cf. 27<sup>5</sup> and 28<sup>23</sup> and "Love without rebuke is no love,"  
*Talmud*.
9. Cf. Pope: "Still pleased to teach and yet not proud to  
know."
10. *All Holy*, so F.D. (*see* 30<sup>3</sup>). There is no article in the  
original and the word is in the plural. Elsewhere in the  
O.T. the A.V. translates the word "hallow," "sanctify,"  
"consecrate," the basic meaning is "to set apart" and so  
the word can come to have diametrically opposite mean-  
ings, as for example in Dt. 22<sup>9</sup> where the A.V. translates  
the word "defiled." (*See* Glossary under HARLOT.)

## CHAPTER X

2. *righteousness*. The word is perhaps used here in its later and  
limited meaning of alms-giving. If so, it makes a better  
parallel to "treasures of wickedness." (*See* Ecclus. 40<sup>17, 24</sup>.)
3. *hunger*. A.Gu. thinks that here the word is analogous to the  
Arabic "to make spells" and would translate "to be spell-  
bound," and that the word translated *Desire* really means  
"binding curse"—in which case "exorcise" would be  
better than "thrust away." The same root for hunger  
occurs again in 19<sup>15</sup>, 25<sup>21</sup> and 27<sup>7</sup>.
4. *flabby palm*. The word here translated "flabby" is trans-  
lated "indolent" in 12<sup>24</sup> and "slack" in 19<sup>15</sup>.

CHAP. 6. *sorrow*. So LXX.

x 7. *accursed*. So H.G. and Ors. (See 11<sup>28</sup>.)

8. *prating fool*, *lit.* "the fool of lips."

9. *broken*. So W.O. (See 11<sup>15</sup> "rue," and 13<sup>20</sup> "fare ill.")

10. The second line is a repetition of 8<sup>6</sup>. The rendering here follows LXX and Syr. Cf. Seneca: "It is hidden wrath that harms."

13. As the Hebrew has come down to us, the second line reads "and a rod for the back of the senseless" (see 19<sup>29</sup> and 26<sup>3</sup> and cf. the German proverb "one should louse fools with clubs"), but the alternative rendering here seems to offer a better parallelism.

14. *reserve* (see Glossary under RICH).  
*risketh exposure*, *lit.* is "near destruction." The same word occurs again in vv. 15 and 29 (see Glossary under DESTROY). The free rendering of the two verbs in this verse seems justified by making the meaning clearer.

15. *rich . . . wealth . . . poverty . . . poor* (see Glossary). The first line is quoted by Bacon in his Essay on Riches thus: "Riches are as a stronghold in the imagination of the rich man." (See also 18<sup>11</sup>.) The second line is translated by LXX: "But poverty is the ruin of the ungodly."

16. *death*. So C.H.T. by a slight emendation.  
*revenue* (see Glossary).

18. *Slander* was considered by the Rabbis to be as serious as idolatry, as bad as murder and worse than incest.

19. *wanteth not*, *lit.* "ceaseth" as the same word is translated in 19<sup>27</sup>.

*refraineth*, now no longer used as a transitive verb. The root of the word is "to darken." (See note on 22<sup>29</sup>.)

20. *little worth*. From a root meaning "to diminish"; as the opposite to "choice silver" it might well be translated "mere veneer."

22. *sorrow*. See note on 5<sup>10</sup> and see 14<sup>23</sup> where it is translated "toil."

23. *sport*, *lit.* "laughter," here used in the sense of amusement or fun. (See Glossary under DELIGHT.)

*mischief* = lewdness, vice, crime, guilt.

CHAP.

X

24. *terror* (see Glossary under FEAR).
26. *vinegar*. The same word is used elsewhere to denote a cheap wine to quench thirst; mixed with a little oil it is very refreshing.
27. *shortened*. The same root also means to "reap" and, as a noun, "harvest."
30. *establish*, a different word in Hebrew from "inhabit."
31. *bringeth forth*, lit. "flows with."
32. *exude*, reading with LXX, W.G., and F.H., a slightly different word instead of "know."

## CHAPTER XI

1. *scales* (see Glossary under WEIGHTS).  
*Full* (see Glossary under PEACE).
2. *pride . . . shame . . . modest . . . wisdom*. These words would convey to the Jew striking images of swelling, followed by emptiness; and of modesty coupled with solidity.
3. *trickery* (see Glossary under FROWARD).
- 5-7. omitted.
8. *extricated*, lit. "withdrawn."  
*despair*, elsewhere in this version also translated "failure," "restraint," "worry," and "narrow"—a kindred word in 4<sup>12</sup>, q.v., is translated "hampered." Here, in combination with the verb, it conveys the picture of a man being released from his bonds.
11. *plucked down*. The same word occurs again in 14<sup>1</sup> and 29<sup>4</sup>. Its radical meaning is to break up.
13. *Lit.* "one walking about defaming reveals secrets, and the true (or faithful) of spirit covers (or hides) a word (i.e. the secret or scandal)." The word translated "babbler" is derived from the same root as other words meaning "market," "merchandise," and "traffic." Cf. Lev. 19<sup>16</sup>.  
*guidance*, i.e. government as by one at the helm (see Tobit.,

- 4<sup>18</sup>). For a similar idea cf. 29<sup>18</sup>. Cf. also the Greek (*see* Act. 27<sup>11</sup>, 1 Cor. 12<sup>28</sup>, Rev. 18<sup>17</sup>) and the Latin *gubemare*. *multitude of counsellors*. Naturally the English proverb "two heads are better than one" comes quickly to mind, but there is also the other side, "too many cooks spoil the broth" or, to keep the nautical touch introduced in the first line by the original Hebrew (*see* Glossary under WISDOM) and to quote a less familiar proverb from the *Talmud*, "too many captains sink the ship." *See also* Ecclus. 32<sup>19</sup> and Shakespeare, "take each man's counsel . . ."
16. *one that plundereth, lit.* "terrible ones." "The word is used of foreign foes . . . and denotes the overbearing tyrannical aristocrat who terrorises over the helpless" (S.R.D.). J.M. neatly paraphrases this verse thus: "A charming woman wins respect, high-handed men win only wealth." Note the contrast between the sort of woman described in 31<sup>10ff</sup>. and the kind of bully who plunders the poor (22<sup>23</sup>).
17. *himself, lit.* in the first line "his soul" and in the second "his flesh."
18. *The wages of the wicked are spurious, lit.* "the wicked makes a work of lie."  
*the rewards of the righteous are sure, lit.* "and the sower of righteousness a reward of truth." In the original there is a play on the words translated "spurious" and "sure."
19. *Lit.* "So righteousness to life and he who pursues wickedness to death."
21. *Of a certainty, lit.* "hand to hand." A similar idiom in Persian signifies "through all generations"—perhaps the equivalent of our "till doomsday." It can only be translated into English by an equivalent idiom such as "beyond a shadow of doubt," or "be sure of this."  
*seed, i.e.* race, not posterity—the same root as in the second line of v. 18 (*lit.* "sower of . . .").  
*rescued, or escape, cf.* 19<sup>5</sup> and 28<sup>28</sup>.
22. *without, lit.* departs from.
24. Cf. the English (1659) proverb, "the hand that gives, gathers."

- withhold*, i.e. keeps back. Not the same word in the Hebrew as in v. 26 which the A.V. also translates "withhold." CHAP.  
XI
25. *liberal soul*, *lit.* "the soul of blessing."  
*watereth*. The original conveys the idea that he who pours forth shall himself be filled.
26. *corner* (*see* above, v. 24, i.e. keep back in the sense of deny).  
*grain* (*see* Glossary under PLANTS).
28. *flourish*. The root means "germinate" or "bring forth." It is mistranslated "blossom" by A.V. in Hab. 3<sup>17</sup>. The same word is used again in 14<sup>11</sup> (q.v.). In view of the horticultural simile, the verb in the previous line, "fall," might well be translated "fade," indeed, by reading a "b" instead of a "p," in the Hebrew, this might well have been the original text. It makes a good opposite to burst forth or luxuriate, which is the meaning of the word translated "flourish."
29. *sagacious*, *lit.* "wise of heart." The two lines in this version do not pair off well and are probably isolated from their original contexts.
30. *but the lives . . . their time*. So LXX.
31. This verse is quoted in 1 Pet. 4<sup>18</sup> from the LXX.  
*requited* (*see* Glossary under PEACE).

## CHAPTER XII

1. *loutish* (*see* Glossary).
4. *worthy* (*see* Glossary under VIRTUE).
6. A paraphrase suggested by C.H.T.
7. *overthrow*. The same root translated elsewhere "contrary."  
(*See* Glossary under FROWARD.)
8. *muddle-headed*, *lit.* "of a twisted heart," or it might be translated "of a distorted mind."
9. *a man of no importance*, *lit.* "unhonoured," i.e. lightly esteemed. R. L. Stevenson gives a good example of this from the Marquesas where "High water man of no account" was the name bestowed upon a Chief who had

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XII

- not sufficient means to uphold the dignity of his position.  
*tilleth*. So LXX, Syr. and Vulg., cf. v. 11.  
*pretentious*, *lit.* "one who gives himself out as being great."  
Cf. Eccus. 10<sup>27</sup>.
10. *regardeth the life of*, *lit.* "knows the soul of." Orientals as a rule are not noted for their kindness to animals.  
*compassions*, *lit.* "bowels," the seat of the emotions. A.V. "tender mercies," which may be meant to be sarcastic.
11. Cf. Ps. 128<sup>2</sup>, "When thou eatest the labour of thine hands happy shalt thou be, and it shall be well with thee."
12. The Hebrew text is doubtful. It is better to follow the LXX.
13. *entangled* (*see* Glossary under SNARE).
16. *at once*, *lit.* "within a day."  
*ignoreth*, *lit.* "conceal." Cf. our "silent contempt," and Seneca: "It is often better not to see an insult than to avenge it." C. H. Spurgeon said: "We cannot help insults being offered to us, but we need not take them." Another quotation is: "Silence is the best repartee to an insult."
17. *proclaimeth*, *lit.* "show forth" or "make conspicuous."
18. *chatter*, to babble, talk thoughtlessly or at random.
19. *twinkling of an eye*, *lit.* "while I blink." This verse contains two examples of "genitives of attribute." If translated literally, they bring out the contrasts between lip and tongue and truth and falsehood. Colloquially and freely translated, the couplet might run: "Lying lips don't last for long, but the truthful tongue endures for ever."
21. *misfortune* seems the most suitable word here. Elsewhere it is generally translated "iniquity." LXX, Syr. and Targ. read "No injustice is pleasing to the righteous."
23. *hold in reserve*, *lit.* "conceal" as in v. 16.  
*blurt out*, *lit.* "cry" or "call."  
*nonsense*, *lit.* "folly."
- Pope, though he was referring to scribblers rather than to babblers in his *Essay on Criticism*, writes: "They'll talk you dead, for fools rush in where angels fear to tread." Elsewhere in the same *Essays* he says: "Be silent always when

- you doubt your sense, and speak, though sure, with diffidence.” CHAP.  
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24. *vassal*. Originally this word meant one of a forced labour gang; it then came to be applied to enforced payment. Hence A.V. “tribute.”
25. *Anxiety*. The root of this word in the original means to be anxious or troubled. It is not the word “heaviness” as in 27<sup>3</sup> and elsewhere translated “honour” or “glory.” *droop, lit.* “bow down.” Cf. Rom. 12<sup>15</sup> and Joseph Addison: “A brother’s sufferings claim a brother’s pity.”
- 26–27. These verses are corrupt beyond restoration, and are therefore omitted.
28. *a diabolical way leadeth to death*, so W.O. by slightly altering one word and the pointing of another.

## CHAPTER XIII

1. *loveth*. A letter has obviously dropped out of the word, which without it means “father.”
2. *gratified*. This word, as in 12<sup>14</sup>, should be read instead of “eat.”
3. *openeth wide*. A rare word. Elsewhere only in Ez. 16<sup>25</sup> and there with a sensual implication. For similar views on talkative men, see Ecclus. 9<sup>18</sup>, and cf. Pope: “The learned is happy nature to explore, the fool is happy that he knows no more.”
5. *causeth shame . . . despicable*. The Hebrew reads “stinketh” but a letter has obviously crept in by mistake, and, if omitted, it will read as translated here and in 19<sup>26</sup>. It is not a very common word. S.R.D. says it is a synonym of the previous word, translated “shame,” and that it can have the sense of being “disappointed,” e.g. Is. 1<sup>29</sup> and Mic. 3<sup>7</sup>. In the other passages in Pr. (10<sup>5</sup>, 12<sup>4</sup>, 14<sup>35</sup>, 17<sup>2</sup> and 29<sup>15</sup>) when the other root is translated “shame,” “disappoint” would do almost as well.
6. *honest, lit.* “perfect of way.”

- CHAP. 7. For a not dissimilar idea, cf. 12<sup>9</sup>.  
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8. The second clause in this verse is probably unrelated and belongs elsewhere. Several ingenious suggestions have been made, the most likely perhaps is the Arabic in the second line, "cannot stand the fine," the meaning being that a wealthy man can afford to buy himself off, while a poor man cannot, so is not held up to ransom or blackmail.
9. *shineth brightly*, following H.G.'s emendation for "rejoiceth."  
*lamp*. Cf. also 24<sup>20</sup>. A lamp was always kept burning to show that a house was occupied and thus to keep nocturnal burglars away. It is said that the Bedawin still have a proverbial expression, "he sleeps in darkness," meaning he is too poor to afford a light at night.
10. *brawls*. Not the same word usually translated "contention" by A.V. here and "strife" in 17<sup>19</sup>. (See Glossary under STRIFE.)  
*modest*. So most authorities, as in 11<sup>2</sup>.
11. *in haste*. So LXX and Vulg. and almost all commentators. Apparently a transcriptional error occurred here, for the word translated "greedily" in 20<sup>21</sup>.  
*gradually*, *lit.* "by (or with) the hand." Cf. our proverb "quickly come quickly go" and Confucius' "Do not try to do things in a hurry. Do not be intent on small gains. What is done quickly is not done thoroughly, and if small gains are considered, great things remain unaccomplished."
12. Cf. Thomas Fuller: "hope—the only tie which keeps the heart from breaking."
13. *the word of the Lord*. "Of the Lord" has probably been dropped out by a scribe. The phrase means the Commandments.  
*enchained*. The root of this word means either to guide or to bind. (See Glossary under GUIDANCE.)  
*free* (see Glossary under PEACE).
15. A doubtful and not very happy couplet.  
*hard*—i.e. permanent. LXX, Syr. and Targ. evidently read a not dissimilar word meaning destruction.



6. *displayeth*. Here the meaning of the word is "to spread out" or "make a display of." In 31<sup>20</sup> it is used in its less figurative form "spread out." CHAP. XIII
17. A paraphrase, *lit.* as A.V. The word for *Ambassador* is translated "hinge" in 26<sup>14</sup>. There does not at first sight seem much connection between the two English words and the one Hebrew root, but as J.P. points out, the word "cardinal" (which in some senses is a legate) is derived from the Latin "cardo," a hinge.
18. This book and *Ecclus.* contain many allusions to the benefits to be derived from honest criticism (cf. 3<sup>12</sup>, 15<sup>31</sup>, 19<sup>25</sup>, 27<sup>5</sup> and 28<sup>23</sup>), how the wise welcome it and the foolish resent it (3<sup>11</sup>, 13<sup>18</sup>). One is reminded of the quaint PBV of Ps. 141<sup>5</sup>, "Let the righteous smite me friendly and reprove me."
19. Omitted. Probably two independent and unconnected lines, or it may be a couple of lines have dropped out.
20. *fare ill*. Cf. 11<sup>15</sup> where the word is translated (almost transliterated) "rue." There is a play on the words "friends" and "fare ill" in the Hebrew. The word for "fool" here is, except in three other passages, always rendered "stupid" in this Version (*see* Glossary). With this passage and 22<sup>24, 25</sup> and 23<sup>9</sup> cf. Epictetus: "However sound a person himself may be, if his companion be infected he also will be infected."
21. *overtaketh*. As the Hebrew stands the literal translation is "shall be repaid," but by a slight alteration in the word, it is better to follow the LXX and read as here.
22. *inheritance* (*see* Glossary).  
*worth* (*see* Glossary under VIRTUE). There is a play on the words "leave an inheritance" and "worth" in the Hebrew, but it is impossible to reproduce it in English.
23. None of the Ancient Versions, nor more recent commentators, has any plausible suggestion which would make sense of the corrupt Hebrew text. The LXX has the merit of sense but bears no resemblance to our Hebrew text. The verse is, therefore, omitted.

CHAP. 24. *but he that loveth him chasteneth him, lit.* "he who loves him earnestly seeks for him discipline." Cf. the Chinese, "If you love your son cudgel him, if you hate him coddle him." Corporal punishment of children advocated in the O.T. was later on, when the Jews became less robust, restricted by the *Talmud* to the medium of a bootlace. See also note on 23<sup>14</sup>. In England it is only since the late nineteenth century that the young have been protected by law from irate parents. In the previous century, the law regarded the death of a child due to "an unlucky stroke" with a moderate weapon "by a parent provoked to a degree of passion by some miscarriage of the child" as a "misadventure" rather than a crime. The Spartans would have their children publicly whipped to show how brave they were, but often, though they never groaned nor cried, they died under the ordeal. Lord Chelmsford in 1879 wrote: "timely severity is greater kindness than mistaken leniency." Other passages in Proverbs on the same subject will be found in 19<sup>18</sup> and 22<sup>15</sup>.

#### CHAPTER XIV

3. *offshoot*, i.e. a twig or branch. The word occurs elsewhere in O.T. only in Is. 11<sup>1</sup>.  
*Pride* (*see* Glossary).
4. *cattle* (*see* Glossary).  
*no grain* (*see* Glossary under PLANTS). The word here translated "grain" also means "clean." By changing one letter in the Hebrew word meaning "feeding trough" it becomes, as in v. 28 "want," or "absence of." On the whole this rendering goes rather better with the second line, though the sense "no cattle, no corn" is much the same. Oxen were used in the East much more for ploughing, drawing, threshing and as beasts of burden generally than for food (15<sup>17</sup>).
7. The text of this verse is probably corrupt. The rendering here is not a literal translation, but may be the meaning that the author wished to convey.

8. *the folly of the stupid*. LXX, following a slightly different word for "deceit," reads: "leads them astray." CHAP. XIV
9. *God . . . guilty*. By a very slight alteration in the words for "fools" and "sin" (A.V.), as W.O. suggests, this rendering can be justified. For Guilty, *see* Glossary under SIN.
10. *share*. This word translated "intermeddle" by A. V. has several distinct meanings, five of which occur in Pr., viz. "sweet" 3<sup>24</sup>, "surety" 6<sup>1</sup>, "evening" 7<sup>9</sup>, "raven" 30<sup>17</sup>, and as here, "mix." In view of the context "share" seems to be a legitimate rendering. The sense thus obtained that a "stranger cannot share its joys" does not contradict the saying that "*friends* have all things in common" (Cicero, Plato, Terence, and many others). Cf. Geo. Herbert: "None knows the weight of another's burden." (*See also* note on 20<sup>19</sup>.)
- alone*. The insertion of this word, which is not in the original, improves and emphasizes the idea and is a contrast with "stranger" in the following strophe. Perhaps Keble had this passage in mind when he wrote: "Not even the tenderest heart and next our own knows half the reasons why we smile or sigh."
11. *exterminated*. A strong word signifying cut off, annihilated, devastated, extirpated. This is the only time it occurs in Pr. It is the very opposite of the similar-looking and nearly similar-sounding word in v. 3, which means preserve or protect and is found nearly twenty times throughout this book.
- house*. Two different Hebrew words, translated "house" and "tabernacle" by A.V., are used in this verse. (*See* Glossary under HOUSE.) These two words may have been purposely employed to show that the substantially-built house of the wicked is shattered while the flimsy tent of the righteous is permanent or well *established*. This word, which the A.V. translates "flourish" is the one used in 11<sup>28</sup> (q.v.). The LXX translates as in this Version, and perhaps reads another word, not unlike the Hebrew, for

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XIV

- “flourish,” which might be literally translated “having breathing space.” The idea is similar to that in 12<sup>7</sup>.
13. *laughter* (see Glossary under DELIGHT).  
*mirth* (see Glossary under DESIRE).  
*grief*. The A.V. “heaviness” (a different word from that so translated by A.V. in 12<sup>25</sup>, q.v.) does not quite convey the right meaning. Melancholy or grief is better. Cf. P. B. Shelley: “Our sincerest laughter with some pain is fraught”; and Byron: “Full from the font of Joy’s delicious springs some bitter o’er the flowers its bubbling venom flings” after Lucretius.
14. *apostate*, *lit.* turned away of heart. C.H.T. and G.C.M. do not agree that this phrase is the equivalent of a turn-coat. B.D.B., however, endorses the E.V.’s translation. This word “sug” must not be confused with “shub” (1<sup>32</sup>) which conveys the meaning more of “backsliding” than of “turning away.”
17. *short tempered* (see Glossary under ANGER).
18. *are heirs to*. By a slight alteration in the word for “crowned” a more suitable parallelism is obtained. (See Glossary under INHERIT.)
19. *wait*. The LXX supplies the verb which is missing in the Hebrew.
21. *generous*. The root of this word which the A.V. translates here “mercy” and elsewhere “gracious,” “favour,” and “pity,” conveys the idea of consideration (21<sup>10</sup>), good manners (22<sup>1</sup>), and grace (seven times).
22. *kindness*. A.V. “mercy,” but not the same word as it translates the word “generous” in the previous verse. (See Glossary.)
23. *toil* (see Glossary under WORK).
24. *prudence* } So most scholars by two simple emendations.  
*wreath* }
25. *a false one*, *lit.* “he who breathes out lies.”  
*destroyeth them*. This, a better contrast to deliver, can be read by the slightest possible alteration of the Hebrew for the A.V. “deceitful,” as suggested by F.H. Its basic

meaning is "to cease," the word translated in the previous line "deliver" is a strong word meaning to snatch away for the purposes of rescue. CHAP.  
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26. *He that feareth*. So most commentators by slightly altering one word.  
*absolute*. The root of the word so translated means "to harden" or "be strong." In 7<sup>13</sup> it is translated "brazen."
29. *anger* (see Glossary).  
*hasty tempered, lit. short of spirit*.
30. *placid mind, lit. a healthy heart*.
31. *poor . . . needy* (see Glossary).  
*insulteth*. A.V. "reproach," as also in v. 34, although the two words in Hebrew are not the same.
32. *trusteth*. Not the word usually translated "trust." It occurs again 30<sup>5</sup> and has more the sense of taking refuge (see Ps. 57<sup>1</sup>). It has a passive rather than an active sense and signifies support or protection. An alternative reading of the second line might be: "But the righteous is supported by his honesty."  
*honesty*. So LXX. Two letters had evidently got transposed in the original. Cf. Emerson: "Nothing is at last sacred but the integrity of your own mind."
33. *folly*. So C.H.T. by altering the last word.
34. *humiliation*. This is one of the comparatively few homophones in Hebrew, and must not be confused with the same spelt word meaning kindness.

## CHAPTER XV

1. *A soft answer*. An expression used by Aeschylus.  
*hard* (see Glossary under WORK). Here perhaps in the sense of provocation (J.E.M.).
2. *droppeth*. As the Hebrew text stands, the word might be translated "improve" or "adorn," but in order to make a better parallelism with "pour out" most commentators alter the last letter, cf. 5<sup>3</sup>.
4. *soothing, lit. healing*, cf. 3<sup>8</sup>, but the word to be translated

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must be that which best suits its context, whether it be "repair" (6<sup>15</sup>), "credit" (13<sup>17</sup>), "placid" (14<sup>30</sup>), or as here, "soothe."

*unbridled*. The root of this word in Hebrew signifies twisting, and here might well indicate a man whose tongue ran away with him because he had not kept it with bridle (cf. Ps. 39<sup>1</sup>).

7. *dispense*. A.V. disperse is not the same word which is so translated in 5<sup>16</sup>. It is used again 1<sup>17</sup> (spread), 20<sup>26</sup> (winnow), and 20<sup>8</sup> (rid).
8. *prayer*. One of the few references in Pr. to this subject. The others are v. 29 and 28<sup>9</sup>.
10. *severe, lit. evil or bad*. One of the many ways of translating the common Hebrew word for "bad" or "evil." Among the twenty different words used by A.V. is "sore." (See Glossary under SIN.)  
*awaiteth, lit. "is for him that."*
12. *consort, lit. "walk" or "go," i.e. associate or keep company with*.
13. *maketh a cheerful countenance, lit. "improves the countenance."* Cf. Eccclus. 13<sup>26</sup> and Shakespeare: "Frame your mind to mirth and merriment which bars a thousand harms and lengthens life."
14. *feedeth* (see Glossary under KEEP and FOOD).
15. *feast* (see Glossary under FOOD). Cf. Shakespeare: "A merry heart goes all the day."
16. *turmoil*. So T.K.C. The root of this word is akin to the word translated "concourse" 1<sup>21</sup>, "loud" 7<sup>11</sup>, and "riot" 20<sup>1</sup>. The Ibos have a proverb "Better a poor man where there is peace, than a rich man where there is fire."
17. *dinner of herbs* (see Glossary under FOOD). Cf. the Russian proverb: "Better bread with water than cake with trouble."
18. *a wrathful man* (see Glossary under ANGER). The two Hebrew words might literally be translated "a man of heat" or, as we should say, "hot-headed" or "hot-tempered."

*appeaseth* = quieten, pacify or allay.

19. *strewn*, or blocked, so C.H.T. and LXX. by a slight alteration. In the Hebrew the word is found only twice elsewhere in O.T. meaning hedge either for protection (Job 1<sup>10</sup>) or obstruction (Hos. 2<sup>8</sup>).

*diligent*. By substituting this word (cf. 10<sup>4</sup>) for "righteous" or "upright," a better parallelism is obtained. (C.H.T.) *highway* (see Glossary under ΠΑΤΗ).

20. Repetition of 10<sup>1</sup>, and therefore omitted here.

22. *consultation* (see note on 3<sup>32</sup>).

*come to nought*, lit. "are made void." This verse is very reminiscent of Ben Sira (see Eccclus. 40<sup>25</sup>, 6<sup>6</sup>, 37<sup>8</sup> and 32<sup>19</sup>). Cf. also Shakespeare: "Take each man's counsel but reserve your judgment."

23. *in season*, lit. "in its time." Cf. Eccclus. 20<sup>19</sup>.

24. Cf. Socrates: "Pleasure lies upon a descent, but the way of virtue has a contrary situation."

25. *widow* (see Glossary). Cf. Shakespeare: "God is the widow's champion and defence."

27. *greedy of gain* (see 1<sup>19</sup>).

*bribes*, lit. "gifts" (see Glossary).

28. *studieth* (see 8<sup>7</sup> and 24<sup>2</sup>).

*rubbish*, lit. "evil things," i.e. a hasty, thoughtless answer as opposed to a carefully considered one.

29. Cf. Eccclus. 35<sup>7</sup> (see Glossary under ΣΙΝ).

30. *a friendly look*, lit. "the light of the eyes."

*good news*, lit. a good report. The word for news comes from the same root as the word "hear" in the previous and the next verse. Cf. 25<sup>25</sup>.

31. *He that heedeth*, lit. "the ear that heareth."

32. *will loath himself*. Cf. 3<sup>11</sup> where the same word is translated "reject." Elsewhere in A.V. it is translated "abhor," "cast away," "despise," "disdain."

33. *foundation*. By adding a "tittle" to the last letter of this word in Hebrew, it is better to read "foundation" rather than "instruction". Otherwise one must follow the LXX and read "instruction and wisdom."

1. *Preparations.* The same root as a verb is used in 9<sup>a</sup> for preparing a table.  
*mind, lit. "heart."*
2. *pure.* So also 20<sup>11</sup> and 21<sup>8</sup>, or "clear," 20<sup>9</sup>.  
*appraiseth, lit. "weigh" (see Glossary).*
3. *Commit.* The basic meaning of this word is to roll, e.g. a stone (26<sup>27</sup>). This verse is similar in idea to Ps. 37<sup>6</sup>.  
*projects.* The same root translated in v. 9, "think out."  
*achieved, lit. "established."*
4. This is a difficult passage to explain away, for it smacks of predestination. The preposition translated "for" by A.V. can also mean "till" or "in," but that does not help very much to get away from the Koran's doctrine that "God will mislead whom he pleaseth and whom he pleaseth he will place upon the straight path." *See also* Eccclus. 33<sup>7-16</sup> and 39<sup>21-31</sup> and cf. Homer: "No man of woman born, coward or brave, can shun his destiny," and again: "Yet come it will the day decreed by fates!" and Virgil: "Each of us suffers his own destiny." The Talmud has: "All things are ordained by God, but men's actions are their own."
5. *proud in heart (see Glossary under PRIDE).*  
*of a certainty (see note 11<sup>21</sup>).*
6. *purged (see Glossary under RANSOM).*  
*evil is averted, lit. "turned from evil."*
9. *thinketh out,* elsewhere translated "project" or "plan" (see v. 11).  
*planteth,* elsewhere translated "establish," "settle," etc. Almost all commentators see an exact parallel to the English proverb: "Man proposes, God disposes." Too much emphasis has been placed on the "but" which is simply a conjunction and could equally well be translated "and." It may surely, therefore, be taken that the meaning of this couplet is, that if God approves of man's devices, he helps and "directs" (the word used by the Vulgate)



them, as the motto of the City of London prays: "Domine dirige nos." A better comparison between this verse and "Homo proposit sed Deus disponit" (à Kempis) would be "Homo plantat, homo irrigat, sed Deus dat incrementum," the motto of one of the City Companies. Cf. too, Shakespeare's: "There's a Divinity that shapes our ends, rough hew them how we will." Almost every language has one or more proverbs of a similar kind, e.g. Der Mensch denkt, Gott lenkt; and Homo cogitat Deus judicat (or ordinet).

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10. *Infallibility, lit.* Divination or Soothsaying, almost always used in a bad sense. Here it would seem to imply that the Lord's Anointed can do no wrong and is used figuratively to show that what the King declares has Divine sanction, since God speaks through him, and therefore, as Papists believe of their Pope's pronouncements, what he says is infallible.

*he maketh no mistake.* The root of this priestly word means unfaithful. In this context it might almost mean a miscarriage of justice, which a King is providentially prevented from making.

The whole verse is not an easy one to explain; perhaps it may imply the sense of finality against which there is no appeal, as in England when a law suit reaches the House of Lords. S.R.D. paraphrases: "the King's decisions have the character and value of a divine oracle"—i.e. as opposed to an oracle given by a false prophet.

11. *The balance and scales of justice* (see Glossary under WEIGHTS).  
 14. *calm* (see Glossary under RANSOM).  
 15. *cloud of the latter rain* (see Glossary under WEATHER).  
 16. *gold* (see Glossary). The "how much" of the A.V. is a repetition of the last two letters of Wisdom in the original and is omitted by LXX, Syr. and Targ.  
 17. slightly paraphrased.  
 18. *haughty* (see Glossary under PRIDE).  
 19. *afflicted* (see Glossary under POOR).  
 20. *giveth heed.* The root of this word is the same as that

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- translated "prudent" or "prudence" in v. 22 (*see* Glossary under WISDOM). Here it indicates a prudent regard for.
21. *accounted, lit.* "called."  
*studious, lit.* "an understanding person."
  22. *to him that hath it, lit.* (inserting with several authorities the preposition "to") "to its owner."  
*simply.* Not in the original.
  23. *omitted.* A variation of v. 21.
  24. *honeycomb* (*see* Glossary).
  25. *omitted.* A repetition of 14<sup>12</sup>.
  26. *appetite, lit.* "soul."  
*need of food, lit.* "his mouth," perhaps the watering of it.  
*impelleth.* This word which occurs elsewhere only in Job 33<sup>7</sup> and Eccclus. 46<sup>5</sup> comes from a root to "bow down" or "weigh heavily upon" hence to press or urge.
  27. *scorching,* a less common word than "burn." In 6<sup>27</sup> it implies that the burning leaves behind it a scar.
  28. *spreadeth.* Cf. 6<sup>14</sup>.  
*familiar friends.* The same words as in 2<sup>17</sup> and 17<sup>9</sup> (q.v.). Cf. Coleridge: "Alas! they had been friends in youth But whispering tongues can poison truth."
  29. This may mean he tries to make him an accomplice; but being a man of violence it seems more likely that he wants to get his victim into some dark corner where he can be robbed with impunity and with violence.  
*perilous places, lit.* "a way not good."
  30. *wink, lit.* "shut." Not the same word so translated in 6<sup>13</sup> and 10<sup>10</sup>.  
*purseth, lit.* "pinch" (*see* Glossary under WINK).
  32. *slow to anger* (*see* Glossary). Cf. Ovid: "Stronger is he who conquers himself than he who conquers the strongest ramparts."
  33. *the lot* (*see* Glossary).  
*lap, lit.* "bosom," as in 5<sup>20</sup>, 6<sup>27</sup>, and 17<sup>23</sup>, and "pocket" in 21<sup>14</sup>. The outer garment was open down the front, the one flap being pulled over the other by a strap or sash.

The part between the folds above the strap served as a pocket (R.H.K.).

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## CHAPTER XVII

1. *feasting with strife*, lit. "sacrifices of strife." Cf. Epictetus: "It is better to die of hunger in a state of freedom than to live in plenty with a troubled mind." (See also 15<sup>16</sup>.)
2. *prevailleth over*, lit. "have rule over" or "govern." In modern parlance, "run the show." Here it means to be promoted over a ne'er do well, even though a son of the house. Examples of the truth of this statement are to be found in Gen. 15<sup>3</sup>, 24<sup>12</sup>, 2 S. 16<sup>4</sup>, 1 K. 11<sup>26</sup>, 1 Chron. 2<sup>34</sup>. Cf. also Eccles. 10<sup>7</sup> and Ecclus. 10<sup>25</sup>.  
*And will share* . . . The original is ambiguous and can be read to mean either that the slave will divide the inheritance among the brothers, i.e. act as executor, or that he will share the inheritance with them, i.e. be one of the legatees. Most commentators favour the latter meaning. A trusted servant could inherit but (cf. 30<sup>22</sup>) it would appear that such a person generally gained the kind of reputation which an officer risen from the ranks often had in the British Army.  
*inheritance* (see Glossary).
3. Cf.: "A man's reputation is what his neighbours think of him, a man's character is what God knows of him"—"An Eminent Divine of Long Ago," quoted by Travers Humphreys in his book, *Criminal Days*.
4. *liar*. So LXX., Heb. has "falsehood."  
In Lord Chesterfield's letter (19.10.1748) to his son, full of sound advice on the subject of conversation, he says: "In the case of scandal as in that of robbery, the receiver is always thought as bad as the thief."  
*mischievous talk*, lit. "a tongue of catastrophe," i.e. gossip. A.C. draws attention to a Talmudic proverb which says, "the third tongue slays three: the speaker, the spoken to, and the spoken of." Cf. our "fifth column." The word

- translated "mischievous" probably means a "charm." See 10<sup>3</sup> where it is translated "desire" and 19<sup>13</sup> where it is translated "catastrophe."
7. *Honest words*, by altering one letter in the Hebrew.  
*ignoble* (see Glossary under FOOL).  
*noble* (see Glossary under TITLES).
  8. *lucky stone*, lit. "a stone of grace."  
*bribe* (see Glossary).  
*bestoweth*, lit. "turn."  
*he is successful*, from a root generally translated "prudent." Here the sense seems to be the result of acting cleverly.
  9. *ignoreth*, lit. "cover" or "hide." (See 12<sup>16</sup>.)  
*harpeth*, lit. "repeat." Not just a gossip who repeats scandal, but a buttonholer who is always harping on some grievance. Another word in 5<sup>3</sup> translated "drop" has the same meaning in Mic. 2<sup>6</sup> (T.K.C. translates it there "prattle"). Although it is another word in Hebrew, the continued "dripping" in 19<sup>13</sup> and 27<sup>15</sup> has the similar sense of harping or nagging, which with "whispering" (see note on 16<sup>28</sup>) causes the separation of familiar friends.
  10. Cf. Pope: "Fear not the anger of the wise to raise Those best can bear reproof who merit praise." (See also 9<sup>8</sup> and 19<sup>25</sup>.)
  11. *the King will forcibly eject him*. Even if the first line of this verse is correct, it is very difficult to make sense out of the second. By dropping one letter from the word translated "messenger" by A.V. it is easy to read "King," but to account for "will forcibly eject him" can only be done by disregarding grammar and using considerable imagination. It is true that the two remaining words in the original have the meaning of "breaking through" with force and the other "send" can be used in the sense of "spread," e.g. 16<sup>14, 18</sup> and 16<sup>28</sup>, so it is not very far removed from "disperse" or "expel," but frankly this rendering is nothing but an attempt at an interpretive translation.
  12. This verse of course does not mean that a fool is more

dangerous physically than an infuriated bear; it is more on a par with our saying: "I'd rather meet a crocodile than face a ladies' school." CHAP. XVII

*bereft*. Not the usual word for "rob" as A.V. in the sense of "steal." It is used of bereavement (generally of children) by whatever means—death or even miscarriage. A bear bereft of its whelps is almost proverbial in the Bible for ferocity. Cf. 2 Sam. 17<sup>8</sup>, Hos. 13<sup>8</sup>.

13. *rewardeth*. One of the dozen or more ways by which the word with the radical meaning "to turn" is translated in this version. (See Glossary under TURN.)

14. *In the multitude of words*. As the Hebrew has come down to us the literal translation would be "he who lets out water," but this rendering follows an emendation suggested by W.O.

*the teeth be shewn*. (T.K.C.) The A.V. is quite unsuitable—the R.V. "quarrel" is nearer the mark. The verb translated "meddle" really means "to lay bare" and in Arabic "to show the teeth" or "snarl." Cf. 18<sup>1</sup> and 20<sup>3</sup>.

*discord . . . strife* (see Glossary).

16. *fee, lit.* "cost." Most commentators believe that fees were not paid for lectures in the days contemporary with this proverb. The idea of the verse seems to be that even if some instructors did charge, it would be money wasted as far as a dull-witted senseless fool was concerned.

17. This is one of three passages in Pr. which in the A.V. sound derogatory to brothers. Here on the authority of F.D., F.H., and R.V. marg. it is legitimate to render "*And in despair is like (lit. "born") a brother.*" (See also 19<sup>7</sup> and 27<sup>10</sup>.)

18. *pledgeth* (see note 6<sup>1</sup>).

19. *bruises* instead of "transgression" by altering one letter. *brawls* as in 13<sup>10</sup> not the same word usually translated "strife."

*braggart* (see Glossary under PRIDE). *Lit.* "he that exalts his opening" (perhaps meaning "mouth," i.e. talking big),

- but W.F. would read the usual word for mouth instead of the usual word for "porchway."  
*rideth for a fall, lit. "seeks a break."*
21. *churl* (see Glossary under FOOL). In English, the word *churl* is equivalent to the opposite of being urbane.
22. *body*. By making a slight alteration in the Hebrew, it is possible to read this instead of "medicine."
23. An example of ambiguity. Does it mean a wicked judge accepts a bribe, or the wicked man tries to bribe the judge (See Glossary under BRIBES.)  
*divert*. The primary meaning of this word is "to stretch out" (1<sup>24</sup>). It can also mean to "decline" (4<sup>5</sup>) or "incline" (4<sup>20</sup>) and "cause to yield" (7<sup>21</sup>).
24. *thoughts . . . wander, lit. "the eyes . . . are in the ends of the earth."* A good example of a word picture. Who does not know the person who glances round at every slight disturbance and cannot pay undivided attention to his business in hand, whereas nothing will distract the man who knows how to concentrate. Cf. Browning: "Who keeps one end in view makes all things serve."
26. *to fine* or "mulct" (22<sup>3</sup>) is the basic meaning of the word here and elsewhere always translated "punish" by A.V. except in Dt. 22<sup>19</sup> where "amerce" is used. Fining and scourging were two of the principal punishments in the Mosaic law. Cf. Amen-em-ope: "Remove not a servant of God in order to benefit another."  
*fitting, lit. "good."*  
*scourge*, from the same root as the word translated "stripe" in v. 10, "smite" in 19<sup>25</sup>, and "beat" in 23<sup>13</sup>.  
*noble-minded* (see Glossary under TITLES).  
*not seemly*, reading a slightly different text.
27. Cf. Shakespeare: "Have more than thou showest, peaks less than thou knowest," and 12<sup>23</sup>, also Ecclus. 19<sup>8</sup>. The French have a proverb: "Silence makes no mistakes."
28. *shutteth his lips*. Cf. our colloquialism: "shut up," and Cotgrave: "Speak fitly or be silent."

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1. *Separatist*. This is the literal meaning of the Hebrew and describes what we to-day call an Isolationist—one who will not co-operate but prefers to lead a “fugitive and cloistered life” and holds himself aloof from activities which may benefit the whole community. The root in Hebrew is not an uncommon one. It is used again in v. 18, in 16<sup>28</sup>, 17<sup>9</sup>, and 19<sup>4</sup>. Another Hebrew word with a similar meaning is that from which the word Pharisee (or Separatist) is derived. Cf. Pericles: “the man who holds aloof from public life is useless.” Such a person, as distinguished from one who takes part in public affairs, was called in Greek by a name from which our “idiot” is derived. Hillel said: “Separate not thyself from the community” and “If I am for myself only, what am I?” Epictetus said: “Let no man estrange himself from the Government of the State; for it is both impious to withdraw from being useful to those that need it and cowardly to give way to the worthless. For it is foolish to choose rather to be governed ill than to govern well.” Cf. also Voltaire: “We are all soldiers of the state . . . we become deserters if we leave it.”

*his own ends*, *lit.* “desire” (*see* Glossary).

*setteth his teeth* (*see* note on 17<sup>14</sup> and next verse).

2. *shewing himself off*, *lit.* “in his heart’s laying itself bare,” the cognate Hebrew word used in the previous verse. Cf. the saying: “The less wit a man has, the less he knows he wants it.”
3. *wickedness* by altering one vowel in the original H.E., F.H., O.Z., and others translate thus instead of “the wicked.” Cf. the Swedish proverb: “When sin drives, shame sits in the backseat.”

*shame*. This is the only passage in the Old Testament where A.V. translates the Hebrew of this word by “ignominy.” In 6<sup>33</sup> the word occurs in double harness with “disgrace,” there A.V. translates “dishonour” and

“reproach.” (*See also* note on 12<sup>9</sup>.) The whole passage is admittedly difficult and does not make sense in the original which has come down to us, so it is perhaps legitimate to take liberties and insert three words “following there follows” in order to preserve a balance and to guess at the author’s meaning, but there is no authority for doing so.

4. *wise* for “a man’s mouth.”  
*fountain of life* instead of “wisdom.” Both these differences from the A.V. follow one or other of the Ancient Versions. For “wady” and “fountain” (*see* Glossary under WATER).
5. *lit.* “to lift up the face of the wicked is not good to turn the righteous in judgment.” Cf. Is. 5<sup>23</sup> “those who for a bribe acquit the guilty and deprive the guiltless of his right” (G.H.B.’s translation).
6. *engender, lit.* “come into.”
7. *ensnare him, lit.* “are the snare of his soul.” Cf. Eccclus. 10<sup>12</sup> and Chaucer: “fools cannot hold their tongue.”
8. *dainty morsels*, i.e. tit-bits swallowed quickly or with relish.  
*penetrate . . . belly, lit.* “go down into the inner chambers . . .” (*see* Glossary under HOUSE).
9. *slacker* rather than “slothful” which is the usual translation of another word, also translated “sluggard.” The same root is translated “let go” in 4<sup>13</sup> and “flag” in 24<sup>10</sup>.  
*task* (*see* Glossary under WORK).  
*waster, lit.* “lord of destruction.” Lord can also mean husband, so there is in the Hebrew a double parallelism in this couplet: “brother” and “husband,” “slacker” and “waster.” The same word is translated “destroy” in 6<sup>32</sup>, “corrupt” in 11<sup>9</sup>, and “defile” in 25<sup>28</sup>. (*See* Glossary under DESTROY.)
10. *The name of the Lord* is so common an expression elsewhere, especially in the Psalms, that readers rarely stop to think what it really means. Like the word “house” which often stands for “family,” so “name” or “reputation” can denote the person himself—in this case God, with all His attributes and perfections. Cf. the way we talk of So-and-so’s name



on the board of a Company or a Committee being worth having, meaning that his reputation gives us confidence. *set aloft*. A literal translation. The root of this verb means to be high, and so inaccessible to one's enemies. The same root is used in the next verse translated.

11. *a high wall* and in 29<sup>26</sup> "unassailable."  
*in his imagination*. The A.V. "conceit" is another example of a harmless word assuming as its secondary meaning a less pleasant one. Formerly it meant merely an idea conceived in the mind, then a personal opinion, and now it has become a synonym for vanity. The root of the word used here means "to look out" or "hope," in Chapters 26 and 28 the A.V. "conceit" is "eyes."
13. *lit.* "he that returneth word before he heareth folly is it to him and confusion." Confusion, or as the A.V. translates it here "shame," means rather "humiliation," "ignominy," and sometimes "reproach" or "insult" (*see* 25<sup>8</sup> and 28<sup>7</sup>). In these passages the appropriate translation seems to be "embarrassment," but in 9<sup>7</sup> it is translated "abuse" in this Version.
14. *cheer up*. This word which the A.V. translates "bear" can mean either lift up or carry and therefore the line might mean either "who can bear a broken spirit?" or "who can lift it up" in the sense of the Psalmist's "Lift up your hearts." Cf. Cowper: "No woes like those a wounded spirit feels, no cure for such till God, who makes them, heals."
15. *discretion*. So LXX instead of repeating "knowledge" from the previous line.
16. *gift* not necessarily a "bribe," but *see* Glossary.  
*maketh way for him*. From a root meaning "to grow large," it occurs in such words as "square" (*see* Glossary under PATH)—a broad open space. Here it conveys the picture of a crowd making way for someone.  
*conducteth*. The same word occurs in 6<sup>22</sup> and 11<sup>3</sup>. It means to "lead" or "guide."
17. *right* (*see* Glossary under RIGHTEOUS). Here the word is used in its more restricted legal sense.

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- debateth it, lit.* "search," as in 25<sup>2,3</sup> and 28<sup>11</sup>. Investigate, probe, review, explore, scrutinize, cross-examine, argue, debate. It does not require an Oriental mind to see here the picture of a lawsuit where the plaintiff's claim seems obvious till the defendant's counsel states his case and puts an entirely different complexion on it. As Fuller said: "One story is good until another is heard."
18. *lot* (*see* Glossary).  
*putteth apart* or separates. Cf. 16<sup>28</sup>, 17<sup>9</sup> and 18<sup>1</sup>.  
*the powerful*. D.S.M. suggests that here the meaning is "litigants."
19. *A helping brother is like . . .* By a very slight alteration in the Hebrew text this can be read (W.O.) instead of "A brother transgressed against" (A.V.), which makes no sense. *A friend is like. . .* Here, too, a different Hebrew word suggested by W.O. makes better sense.
21. *power, lit.* "hand."  
*bear the consequences, lit.* "eat the fruit."  
*exercise, lit.* "love."
22. *good wife*. So LXX. Cf. Ecclus. 26<sup>1ff</sup>.  
*good luck*. Hebrew simply "good."
23. *roughly*, from a root meaning "strong" or "fierce."
24. Cf. "In times of prosperity friends will be plenty In times of adversity not one in twenty" and Ecclus. 6<sup>10</sup> and *see* 19<sup>4</sup>.

CHAPTER XIX

1. *the rich*. So F.H., A.H.K., and H.L.S. instead of "fool."  
*ways*. So Syr. Vulg. and Targ. instead of "lips."
2. Literally: "Also in the not knowing of the soul is no good, and he that hasteth with his feet misseth the mark." Cf. Coleridge: "There is one knowledge which it is every man's duty and interest to acquire—namely self-knowledge."
3. *subverteth*. So R.V. which is better than A.V.; the word means "overthrow."  
*fumeth*, i.e. is agitated. Not the same word translated

"fret" by A.V. in 24<sup>19</sup>. Here the meaning is "to be out of humour" or even stronger, "to be enraged." CHAP.  
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4. *separated* (see note on 18<sup>1</sup>). Here the word might almost be translated "breaks off relations with him." Cf. the Russian-Yiddish proverb: "A friend remains a friend up to his pocket," and Epictetus: "In prosperity it is very easy to find a friend, in adversity nothing is so difficult." W.E. trs. "but the poor is separated even from the friend he hath," and see 18<sup>24</sup>.
5. *innocent* (see note on 6<sup>17</sup>).  
*escape* (see note on 11<sup>21</sup>).
6. *crave the bounty*, lit. "smooth the face" or "make the face pleasant." Cf. Goldsmith: "to flatter Kings or court the great."
7. The text of this verse is defective, and the third line is obviously an intruder and may be part of an entirely different couplet. The LXX adds three lines, one of which may possibly be the missing one, but none of them adds in any way to the value of the collection. The word translated *relation* is generally, but by no means exclusively, confined to a brother born—it can apply to more distant kinship such as a nephew and, especially in the plural, to other members of the same tribe—much as Bishops, Freemasons and Judges call each other "brothers." Cf. the Yoruba proverb: "No one claims relationship with a man without money." There is no more reason for taking the word "brothers" literally here than there is in 18<sup>9</sup>.  
*keep away*. The root of this word implies distance. In 4<sup>24</sup>, 5<sup>8</sup> and 15<sup>29</sup>, it is translated "far," and in 7<sup>19</sup>, "long."
8. *sense* (see Glossary under HEART).  
*benefitteth*, lit. "loveth."  
*himself* (see Glossary under SOUL).
9. *omitted*. Repetition of v. 5.
10. *Luxury*. So A.J.T. A more suitable word here than "delight." (See Glossary under DESIRE.)  
*a slave over captains*. Cf. Eccles. 10<sup>7</sup> and "Set a beggar on

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horseback, he'll ride a gallop" or, as Shakespeare puts it: "beggars mounted run their horse to death."

12. *fury* (see note on v. 3).

*dew* (see note on 3<sup>20</sup>).

*herbage* (see Glossary under PLANTS).

13. *continual dripping* (see Glossary under HOUSE). Cf. also 21<sup>19</sup> and 27<sup>15</sup>. On the other hand there is a Slave Coast proverb which says: "It is better to have a disorderly wife than to remain a bachelor."

*catastrophe* (see note 17<sup>4</sup>).

14. *inheritance* (see Glossary).

15. *slacker*. Not the same words so translated in 18<sup>9</sup>, q.v., but a word meaning flabby (10<sup>4</sup>, q.v.) or indolent (12<sup>24</sup>). The gist of this verse became proverbial among Jews, cf. Ps. 128<sup>2</sup>, and "whoever doth not work doth not eat," and "let not him who will not labour before the Sabbath, eat on the Sabbath"; St. Paul in 2 Thes. 3<sup>10</sup> repeated his previous warning that if any would not work neither should he eat. In our day there is the homely proverb of the barnyard: "Them that don't scratch shan't peck." The Koran says: "Earn and dine or else fast."

16. *the Word*, so W.F. and C.H.T. Cf. 4<sup>4</sup> and 13<sup>18</sup> where "Commandment" and "the Word" are coupled together.

17. *requited* (see Glossary under PEACE).

18. *Control* (see Glossary under WISDOM).

*chance* (see Glossary under DESIRE).

*beware lest thou goest too far*. An attempt to convey in English idiom the meaning of the Hebrew which lit. translated is: "but to put him to death lift not up thy soul." Instances are not unknown in modern days of youths brought up too strictly coming to grief, often to prison, and sometimes even to the gallows. Some Jewish commentators, however, think the meaning is: go on correcting him, for if you don't he'll go from bad to worse.

19. The text of this verse is incurably corrupt, and makes no sense, so is omitted.

21. *devices*. Cf. 12<sup>5</sup> and 16<sup>3</sup> where the same word is translated

“plan” and “project.” See also 16<sup>1</sup> and 21<sup>1</sup> for the same idea, and cf. Shakespeare who, in *Hamlet*, makes the player-King speak of wills and fates running so contrary that devices are upset and adds: “Our thoughts are ours, their ends none of our own.”

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22. Omitted. The first line makes no sense, and there is no conceivable connection between it and the second.
23. The Hebrew text here, too, is not clear, but taking a clue from the reference in the LXX to passing the night fearlessly and Ecclus. 40<sup>5ff</sup> this wild guess is suggested.
24. *dish*. So R.V. The Hebrew word means a hollow and is not the usual word translated “bosom.” Spoons and forks were not used in O.T. times. You helped yourself with your fingers from a common dish, hence Ben Sira’s injunction: “Collide not with thy neighbour in the dish” (Ecclus. 31<sup>14</sup>) and “stretch not forth thine hands first of all.” Here and in 22<sup>13</sup> and 26<sup>14</sup> the writer waxes really sarcastic over the sluggard, a sort of *reductio ad absurdum* in the logic of Sloth. In English literature there are many references to a dog (whose owners went under several different names) so ridiculously lazy that when he wanted to bark he leant up against a wall. (*See Intensifying Similes in English*, by Svartengren.) Cf. the Russian proverb: “to the lazy a mushroom is not worth stooping for.”
25. It is a little difficult to follow the reasoning here unless it is, as most commentators suppose, that all fools are not absolutely hopeless, though physical force may make it necessary to knock a little sense into the heads of such simple folk and make them sit up and take notice, whereas the man of sense understands admonishment and is ready to profit by it. Presumably the scorner and the simpleton of the first line are one and the same person.
26. *depose*. Here the word is used in the sense of dispossessing or maltreating. The A.V. “waste” is meaningless to present-day readers, and the R.V. “spoil” is ambiguous. (*See Glossary under DESTROY.*)

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- expel*. This word means to flee or cause to flee, to turn out. The same root is found in 18<sup>19</sup> translated "bar."
27. The text of this verse is almost certainly corrupt and out of place. Of the many emendations suggested, it is difficult to know which to choose—it must be a matter for individual taste. On the whole, perhaps F.H.'s is the best, viz. by altering one letter to read *neglect*, instead of "hear" by altering only one letter.
28. *imbibeth*. Some commentators prefer, by slightly altering the text, to read "poureth out."
29. *Rods*. If the letter b is read for p in the Hebrew, a much better parallelism is maintained. "Judgments" is obviously a copyist's repetition of the same word in the previous verse. (*See Glossary.*)

## CHAPTER XX

1. *Wine . . . strong drink* (*see Glossary*). *intoxicated*, *lit.* "reel"; the same word is also translated "perish," "ravish," "stray," and "wonder."
2. *wrath*, adopting W.F.'s emendation, cf. 16<sup>14</sup> and 19<sup>12</sup>. *he who infuriateth . . . harm*, *lit.* "he who causes him to be furious, sinneth against his own soul."
3. *aloof*. The root of this word is the same as that from which Sabbath is derived, the seventh day on which God rested from all the work which he had made. The word occurs elsewhere in this book in 18<sup>18</sup> and 22<sup>10</sup>. From the context here, the word evidently has a passive rather than an active attitude, and means—not so much ceasing from something already done, but abstaining or staying aloof from doing something.
4. *autumn* (*see Glossary under WEATHER*). The A.V. "by reason of the cold" gives a wrong impression. Whatever the weather, the reason for not ploughing would, in the case of a sluggard, be sheer laziness. Cf. 19<sup>15</sup>. *look in vain*, *lit.* "he will ask . . . and there is nothing." The A.V. "beg" is hardly appropriate. The Hebrew is a

common word meaning to "ask" or "inquire" merely expecting an answer to a question. CHAP.  
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6. This translation follows LXX, Targ. and Vulg.

8. *judgment*. Not the word usually so translated, but one conveying the idea of contention. Perhaps in this case it was a sort of Criminal Court. (See Glossary under STRIFE.)

*getteth rid of*. The basic meaning of this word is to "scatter," but must be translated in accordance with the context. In 1<sup>17</sup> it is used of spreading a net to catch birds. In 15<sup>7</sup> of disseminating knowledge, here and in v. 26 of "sifting" or "winnowing" the evil from the good.

9. *My conscience is clear*, *lit.* "I have purified my heart." Cf. Ecclus. 37<sup>14</sup>. The word translated "clear" is the same as that translated "pure" in v. 11. Cf. also 16<sup>2</sup>. The two words clear and clean are synonymous. It is useless attempting to be consistent in translating them.

10. *Diverse weights*, *lit.* a stone and a stone, an ephah and an ephah. A reference to using two sets of weights for selling and buying. (See Glossary under WEIGHTS.)

11. *behaviour*, *lit.* occupation.

*forecasteth*. In 24<sup>23</sup> and 28<sup>21</sup> the same word is translated "prejudice."

*way* instead of "work."

*evil* instead of "right." Cf. the Talmud: "When cucumbers are young one may tell whether they will be good for food," and Mitter: "The childhood shows the man as morning shows the day."

13. *Open thine eyes*. Perhaps a colloquialism like our "keep your eyes skinned" or "keep your eye on the ball."

15. *more precious than all* instead of "a precious jewel."

*enlightened speech*, *lit.* "lips of knowledge."

16. *prostitute . . . harlot* (see Glossary under HARLOT). Most commentators regard the evils of suretyship as the central theme of this verse, but the emphasis appears to be on the dangers of fornication.

17. *Food gotten by fraud*, *lit.* "bread of deceit."

- CHAP. 18. *war*. This and 24<sup>6</sup> are the only passages in Pr. where war is mentioned. Eccclus. is similarly lacking in references to war, but both books have much to say on the subject of counsel and advice.
- XX
19. *Mingle*, the same word translated "share" in 14<sup>10</sup>, q.v. In this sense it is used in Neh. 13<sup>3</sup> of perhaps a sort of foreign legion, Lev. 13<sup>48</sup> of weaving different wools—"woof and warp," Ez. 27<sup>9</sup> of heterogeneous merchandise, such as is found to-day in a modern departmental store and in Ex. 8<sup>21</sup> of flies swarming. Here, as we might say, "mingling with the crowd."  
*gossips*, *lit.* that opens wide his lips. Cf. Amen-em-ope, 22<sup>14</sup>: "Have thou nothing to do with a chatterbox."
20. *revileth* (*see* Glossary under CURSE).  
*extinguished*. Cf. 13<sup>9</sup> and 24<sup>20</sup>.  
*pitch darkness*, *lit.* "pupil of darkness." Cf. 7<sup>2, 9</sup>. The punishment for this crime was death, and was endorsed in the N.T. (Matt. 15<sup>4</sup>). *See also* 30<sup>17</sup> and (put more mildly) 19<sup>26</sup>. The extreme penalty is pronounced quite definitely in Ex. 21<sup>17</sup> and Lev. 20<sup>9</sup> but not in Dt. 27<sup>16</sup>. Cf. also Mk. 7<sup>10</sup>.
21. *Property* of any sort, whether inherited or otherwise acquired. (*See* Glossary under INHERIT.)  
*greedily*. Not the same word translated "hurry" in 28<sup>22</sup>, though very similar. It may be this verse refers to a prodigal son who anticipates his inheritance.
22. *requite*. So 11<sup>31</sup> and 13<sup>13</sup>, and *see* Glossary under PEACE. *See also* 22<sup>27</sup>. The word can be used either in the sense of "pay you out" or "pay you back." In Dt. 32<sup>35</sup> it is used in conjunction with vengeance.  
*Hope* (*see* Glossary under DESIRE).
23. A combination of vv. 10 and 11.
24. *steps* (*see* Glossary under PATH).  
*settled*. Inserted from Ps. 27<sup>23</sup>. (*See* v. 18.)  
*man . . . mankind* (*see* Glossary under MAN).
25. *pledge himself*, *lit.* "to say holy," i.e. consecrated. The A.V. in English and the Vulgate in Latin scarcely make



sense. A free translation is the only solution. Cf. Eccles. 5<sup>24</sup> CHAP. and 18<sup>23</sup>, also Eccles. 5<sup>4</sup> and Mk. 7<sup>11</sup>. XX

*pitfall* (see Glossary under SNARE).

26. *winnoweth* (see v. 8).

*the wheel*, probably the roller of the threshing wain which was used to separate the grain from the straw.

27. *spirit* (see Glossary under SOUL).

*lamp*, the same word as in v. 20 where A.V. so translates it, but here "candle." Cf. Browning: "Truth is within ourselves."

28. *supporteth*. The word is also used in the sense of sustaining a person by feeding him. In post Biblical Hebrew the root is used to form a word meaning "feast." Cf. Wisdom 6<sup>24</sup>: "A prudent King is the support of his people." *righteousness*. So LXX.

29. *young man* (see Glossary under YOUTH).

*old men* (see Glossary under MAN).

30. Omitted as it is impossible to make sense (the text being almost certainly corrupt), or to understand what the writer was driving at, unless it were that evil is purged by suffering.

## CHAPTER XXI

1. *channels of water* (see Glossary).

*intention*, *lit.* "heart," so also in v. 2.

*hand* or "power," as in 18<sup>21</sup>.

2. *appraiseth* (see Glossary under WEIGHTS).

3. Cf. Mic. 6<sup>8</sup>, 1 Sam. 15<sup>22</sup>, Dt. 10<sup>12</sup>, Mk. 12<sup>33</sup>.

4. Omitted. It is impossible to make sense out of these two apparently stray lines from different couplets.

5. *prove profitable . . . come to want*. Supplied to take the place of the missing verbs in the original. *Lit.* "plans of the diligent only to profit (cf. 14<sup>23</sup>) but of every hasty one only to want."

6. *gathereth*. Generally translated "do" or "work," as in v. 8. *by means of fraud*, *lit.* "with a tongue of deceit."

- pursueth . . . death*, following the emendation of C.S. based on LXX.
7. *violence* (see Glossary under DESTROY).  
*snatch away* (see Glossary under DESTROY).  
*justly* (see Glossary under JUDGE and JUST).
  8. *Contrary* (see Glossary under FROWARD).  
*Criminal*, lit. "a man laden with guilt." A.V. mistook this word for "and strange."
  9. *an attic on the roof* (see Glossary under HOUSE).  
*double bedroom*. P.H. says this probably means "conjugal chamber," lit. "house of association" or "house in common." The A.V. read a different Hebrew word meaning "wide." Shakespeare thought that "cheese and garlic in a windmill" were preferable to "a railing wife in any summer house." And Jeremy Taylor said: "Better to sit up all night than to go to bed with a dragon." Cf. also Ecclus. 25<sup>16</sup>.
  10. *his companion is shewn no consideration*, lit. no favour (or grace) in the eyes of his companion.
  11. *scorner . . . simple . . . wise . . . prudent . . . knowledge*. Note the two cognate words for Folly and the three for Wisdom. (See Glossary under FOOL and WISDOM and cf. 19<sup>25</sup>.)
  12. Omitted. The text is obscure. Maybe the two lines are separate parts of different couplets.
  14. *a secret commission*, lit. "a gift in secret."  
*quencheth*. So Vulgate, reading a slightly different Hebrew word, but not altering the sense to any great extent.  
*a bribe in the pocket*, lit. "a present in the bosom" (cf. 17<sup>23</sup>), i.e. of the seducer to be transferred to that of the seduced (17<sup>18</sup>).  
*quelleth*. Supplied to take the place of the missing verb in the Hebrew in this line.
  15. *mortification* (see Glossary under FEAR).
  16. *Shades* (see Glossary).
  18. What the real meaning of this verse may be is hard to conjecture.
  19. Cf. 19<sup>13</sup> and see note thereon.

*nagging and irascible*. The LXX has three epithets, "quarrel- CHAP. some, talkative and irascible." The Hebrew word for XXI  
"irascible" occurs four times in Proverbs and is variously translated by A.V. "wrath" 12<sup>16</sup> and 27<sup>3</sup>, "grief" 17<sup>25</sup>, and here "angry." Its radical meaning is probably "vex." Here, as S.C.M. suggests, it may mean "peevish" or "ill-tempered." A.J.T. has "fretful."

20. *mouth*. So LXX, Syr. and Targ., which also omit "oil."
21. LXX omits "righteousness" in the second line.
22. Perhaps this verse is a metaphorical way of saying that a wise man of humble origin by his scholarship can raise himself to be received as an equal into the company of those who are of a higher social standing. (*See also note on 22<sup>29</sup>.*)
23. Cf. the Yoruba proverb: "He who talks too much is bound at times to talk beyond his knowledge."
26. Omitted. The text of the first line is corrupt, and there is no apparent connection between the two lines.
27. *to the Lord*. So LXX.  
*evil intention*. The Hebrew word here translated "intention" is generally used in a bad sense, but the word "evil" is not in the text; it is only implied. Cf. 34<sup>19</sup>.
28. *truthful* instead of "heareth."  
*unchallenged*. So A.J.T. The word means "to be pre-eminent" or "victorious."
29. *hardeneth his face*. Cf. 7<sup>13</sup>, where the same phrase is used as equivalent to "brazen faced" or "impudent."  
*maketh firm*. Cf. 4<sup>26</sup>.
30. *can prevail*. This verse contains no verb in the original, so this has been supplied.
31. *harnessed*. The same word translated "firm" in v. 29 and elsewhere "establish" or "prepare."

## CHAPTER XXII

1. *preferable, lit. choicer*. Cf. "Good name in man or woman is the immediate jewel of their souls" and "the purest

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treasure mortal times afford is spotless reputation" (Shakespeare). Plautus, Cervantes and many other authors could also be quoted.

*good manners.* Roget gives "well mannered" as a synonym for grace which is one of the usual translations for this word. This is the only passage in O.T. where A.V. translates the common word for "good" by "loving." (See Glossary.)

2. The author of the well-known hymn, "the rich man in his castle," evidently had this passage in mind, but her Victorian ideas of predestination which come out in "ordered their estate" are hardly the same as those of the author of this proverb, or of that in 29<sup>13</sup>.
3. *mulcted.* This word connotes the payment of a fine or indemnity (cf. 17<sup>26</sup>).
4. *heels.* This is one of the meanings of this root—something that follows, hence A.V. "by," i.e. "in consequence of."
5. *gins* (see Glossary under SNARE). Cf. Omar: "Oh thou who didst with pitfall and with gin, Beset the wood I was to wander in."  
*on his guard, lit.* "keepeth his soul."
6. *train up.* Probably = "instruct."  
*youth* (see Glossary).  
*old* (see Glossary). Cf. Pope: "'Tis education forms the common mind, Just as a twig is bent, the tree's inclined."
7. Cf. the Arabic proverb: "Borrowing is the scissors of friendship."
8. *expectation* instead of "rod" } by a very slight alteration of  
*tillage* instead of "wrath" } the Hebrew.
9. *bountiful eye, lit.* "of good eye." Cf. 2 Cor. 9<sup>7</sup>.
10. The Hebrew of this verse is corrupt. LXX has a considerable variation which makes good sense and may be roughly translated: "Expel from the Council the pestilential member and wrangling shall go out with him, for while he sits on the Council he is a disgrace to all the other members." This might well apply to some members of twentieth-century committees.

- 11-12. Omitted. No sense can be made of the defective Hebrew text. CHAP.  
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15. *clingeth*. From a root meaning "to bind." (See 3<sup>3</sup>, 6<sup>21</sup> and 7<sup>3</sup>.)
16. Another verse which must be given up as hopeless.
17. From here to 23<sup>11</sup> or 23<sup>14</sup> these sayings have a close resemblance to the Egyptian teaching of Amen-em-ope. Some, e.g. W.O., think they are borrowed from him and others, e.g. S.D., that he elaborated them from this collection, but it is generally conceded that Amen-em-ope is the older, dating from the tenth or ninth century B.C. The Hebrew of the Introduction is very obscure and obviously corrupt. No sense can be obtained from adhering strictly to the text as it has come down to us.
- 19, 20. (T.K.C.)
21. *them that ask thee* (LXX). For a similar thought cf. 1 Pet. 3<sup>15</sup>. The rendering here of this verse is a free and interpretive translation of a corrupt text.
23. *plead their cause*, lit. "strive in the strife."  
*pillage*. A rare word of doubtful origin which occurs elsewhere only in Mal. 3<sup>8</sup> where it is translated "rob," but is frequently met with in Talmudic literature. It probably implies taking by force.
25. *follow*. As a verb this word does not occur elsewhere in O.T. except three times in Job. The meaning is to learn by becoming familiar with.  
*become ensnared*, lit. "get a snare to thy soul."
26. *pledge*. Cf. 6<sup>1</sup> and 17<sup>18</sup>.
27. *repay*, i.e. complete the transaction. Cf. the Yoruba proverb: "The borrower is not so unhappy as the guarantor."
28. *time honoured landmark*. This verse is almost word for word the same as Dt. 19<sup>14</sup>. Boundaries were treated as inviolate by the Jews and by many other nations; the Romans even imposed capital punishment upon those who attempted to remove them.
29. *Seest*, 22<sup>29</sup>. This root, which occurs again in 24<sup>32</sup> and 29<sup>20</sup>, is chiefly poetical. S.R.D. says it has a rather more sustained

and intent contemplation than the usual "see." Perhaps "notice" would be a better translation to distinguish it from the commoner word translated "see," "appear," "consider," "gaze."

*diligent*. Not the same word so translated in 10<sup>4</sup> or in 7<sup>15</sup>. The word here is from a root meaning to be quick (cf. 1<sup>16</sup> and 6<sup>18</sup>) and could equally well be translated "proficient," "hard working," or "industrious."

*business*, from the same root as "messenger" in 13<sup>17</sup> and "task" 18<sup>9</sup>. In the Hebrew there is a play on this word and King, but the second line may be, as P.H. thinks, a superfluous explanatory gloss.

*stand before* = "taking one's stand" or "holding one's ground." C.H.T. thinks the word here means "entering the service of . . ." S.R.D., on Ps. 5<sup>5</sup>, considers it the equivalent of "maintaining one's position," and compares it with this verse. See also his notes on 1 Sam. 16<sup>21</sup> and Dt. 10<sup>8</sup>.

*mean*. From the same root translated "dark" in 2<sup>13</sup> and 20<sup>20</sup>. This is the only passage in O.T. where it is used as an adjective. The gist of it seems to be that an industrious capable man will be the associate of magnates and will raise himself above the common herd. It is quite possible that a fourth line is missing. Cf. note on 21<sup>22</sup>.

## CHAPTER XXIII

1. *at table, lit.* "to eat bread." Cf. 4<sup>17</sup> and 9<sup>5</sup> and v. 3.  
*the exalted, lit.* "a ruler." (See Glossary under TITLES.)  
*carefully, lit.* "to consider thou shalt consider."
2. *of thine appetite, lit.* "soul."
- 3-8. These verses, which are obscure, are out of place, and some lines have been omitted.
4. *weary not thyself*. This word in Hebrew means more than "labour." (See Glossary under WORK.) In 3<sup>11</sup> and 25<sup>17</sup> the A.V. translates two entirely different Hebrew words "weary," which really mean "resentful" and "surfeited."

5. Bacon, who constantly borrowed phrases from Proverbs, CHAP. XXIII  
quotes these words in his *Essay on Riches*. The first line of the original verse is omitted.
6. *niggard*, *lit.* "an evil eye."
8. Omitted.
10. *widow*. Almost all commentators prefer this, a very slight alteration in the Hebrew, to "old," since it makes a better parallelism to "fatherless."
11. *Redeemer* (*see* Glossary).  
*mighty*. Here it almost has the meaning of "invincible." Elsewhere it is translated "seize" (3<sup>18</sup>, 7<sup>13</sup>, 26<sup>7</sup>) and "hold" (4<sup>3</sup>).
14. Ecclesiasticus abounds in what was considered sound advice on the upbringing of children. 7<sup>23</sup>, 30<sup>12</sup> and 42<sup>5</sup>. Also attributed to Ben Sira is the saying: "Gold must be hammered and a child must be beaten." The Yoruba proverb is more humane: "When a man beats his child with his right hand, he should draw him to himself with his left." Cf. Achikar, 2<sup>22</sup>: "The beating of a boy is like manure to the garden." (*See also* note on 13<sup>24</sup>.)
16. *reins*. Archaic for "kidneys," which the Hebrews regarded as the seat of the affections or emotions.
17. *jealous*. Here the meaning of this word is almost "don't get excited."
18. *followeth*. The usual meaning of the root of this word in Hebrew is "after" 7<sup>22</sup>, or "end" 5<sup>4</sup>. In this version it is also translated "future" 24<sup>20</sup>, "last" 23<sup>32</sup>, "long run" 29<sup>21</sup>, "tarry" 23<sup>30</sup>, and "time to come" 31<sup>25</sup>.
19. *intellectual path*. Reading "understanding" for "thy heart."
20. *gluttonous*. The same root is translated "riotous" here by A.V. and "glutton" in the next line.
21. *bibulous*. The same root as in the previous verse. The English words wine-bibber and bibulous come from the Latin "bibere," to imbibe. Bibble is to keep on drinking.
22. Cf. Ecclus. 8<sup>6</sup>.
28. *unfaithfulness*, *lit.* "transgression" or "treachery."

- CHAP. XXIII 29. Oo . . . Phew! Exclamations suggestive of a splitting headache and a high temperature.  
*maudlin, lit.* "mumbling" or "murmuring," indicative of the characteristic jabberings of a toper.
30. *taste, lit.* "investigate," i.e. like a professional wine-taster. Elsewhere in this Version translated "search" 25<sup>3</sup>, and "debate" 18<sup>17</sup>, not the word usually translated "taste."  
*mixed wine*, i.e. with spices and other heating ingredients to increase its potency (H.B.T.).
31. *Gaze not longingly.* The Hebrew word used here means rather more than just to "look" or "see." It implies contemplating, enjoying, experiencing.  
*when it sparkleth in the cup, lit.* when it giveth its eye in the cup. Cf. Keats: "With beaded bubbles winking at the brim, and purple-stained mouth." Byron: "Wine as it wanders dazzles as it dwells." Geo. Herbert: "Drink not the third glass, which thou canst not tame when once it is within thee, but before mayest rule it as thou list . . . be not a beast in courtesy, but stay, stay at the third cup." Epictetus was less spartan when he declared: "He is a drunkard who takes more than three glasses, and though he may not be drunk he has exceeded moderation"—but so much depends on the size of the glass! Cf. also the Talmud: "At the first glass a lamb, at the second glass a lion, at the third glass a swine." For a scathing denunciation of Immoderation in drink, *see* 31<sup>4-7</sup>.
32. *serpent.* The Hebrew here is the generic name for any snake. Snakes were regarded as a hidden danger.  
*adder.* From a root meaning "to hiss." H.B.T. thinks this adder may be the great yellow viper the largest and most dangerous snake found in the Holy Land.  
*stingeth, lit.* "to pierce." Here it may mean to "spit."
33. *balderdash, lit.* topsy turvey. (*See* Glossary under FROWARD.) Cf.: "When the wine is in the wit is out."
34. *A sailor asleep in the look out.* (A. Gu.) The whole of this verse in the original is very obscure.
35. *and did not know it.* The Jews have a phrase "till he knows



not," e.g. to get married on Purim till you know not the difference between "Cursed be Haman and Blessed be Mordecai!"

CHAP.  
XXIII

*Would to God it were morning.* (W.O.), emending the text. *begin over again, lit. "seek it again."*

## CHAPTER XXIV

1. *jealous*. Cf. 23<sup>17</sup>. The radical meaning of this root in Semitic language is "to become very red." In 6<sup>34</sup> it is the rightful jealousy of an outraged husband. When used in reference to God (e.g. Numb. 25<sup>13</sup>) it means "zealous." *to be their companion, lit. "to be with them."*
2. *destruction* (see Glossary). LXX by another reading translates "falsehood." *wrong doing*, instead of "work" (16<sup>26</sup>), by a slight alteration in the Hebrew word.
3. Cf. 9<sup>1</sup>, and see Glossary under HOUSE.
5. *strong . . . amaseth* (see Glossary under STRENGTH). Cf. "Knowledge is Power." *man . . . man*. Two different words in Hebrew. (See Glossary.)
6. *guidance* (see Glossary).
7. *high*. Does this mean that Wisdom is out of reach of all but highbrows? The Hebrew can also mean "corals," perhaps a similar idea to our English idiom "caviare to the general," but in either case the sense is that wisdom is unobtainable and unappreciated by a fool who dare not open his mouth in the gate and pit himself against the elders of the land.
- 8-9. *mischievous . . . machinations*. In the original there is a play on these two words. In v. 8 the literal translation is "master" or "lord of intrigue," cf. 12<sup>2</sup> and 14<sup>17</sup>. The word translated "machination" is *lit. "purpose,"* generally an evil and especially an unchaste one.
10. *flag*, i.e. "relax." In 18<sup>9</sup> translated "slacker." *day of thy success*. C.S. thinks these words have fallen out

of the first line and that *the time of thy failure* belong to the second line. There is a play on two of the words which can be brought out by translating the one "failure" (elsewhere translated "despair," "narrow," "restraint" and "worry"), and the other "fail" here used as a verb. Both words are derived from the same root, but one is a noun and the other an adjective.

11. *shelter*. By the slightest possible alteration in the Hebrew this word can be read instead of "forbear." The A.V. makes this verse and the next appear to be hypothetized, but it should be hortatory. The word translated "if" emphasizes the verb that follows, and might be translated "be sure to." This, the previous and the following verses are not easy to reconstruct, the text of v. 10 is in bad condition. The last two lines of v. 12 (and some think all four), may be a scribal annotation.
13. *honey* (*see* Glossary).
14. The text of this verse is very obscure, and the third line is obviously an erroneous repetition of 23<sup>18</sup>. The translation here is from C.H.T.'s reconstruction.
15. *threaten*, *lit.* "lie in wait." The words "O Wicked man" are omitted as they mar the rhythm and overload the line. They are probably a gloss.
18. *Lit.* "lest the Lord see it and it be evil in his eyes."
19. *incensed*. From a root meaning to burn or get hot, translated "kindle" in 26<sup>21</sup>. (*See also* note on 3<sup>31</sup>.)  
Cf. the first verse of the "Wisdom" Ps. 37, which also contains many other lines similar to those throughout the book of Proverbs.
20. *future*, *lit.* "what comes after." No commentator seems to have offered a satisfactory explanation of this verse. It must certainly be taken figuratively and possibly might be translated freely "no posthumous reputation" other than an evil one as in Ps. 109<sup>13</sup>.
21. *Fear thou the Lord and the King*. Cf. 1 Pet. 2<sup>17</sup>.  
*And disobey not either of them*. So LXX which must have had a different text. This line and the next verse are very

difficult to explain and many suggestions have been made, but none is really satisfactory. CHAP.  
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23. *Lit.* "The recognition of faces in judgment is not good."
26. *He doeth a friendly act.* (C.H.T.), *lit.* "He kisseth the lips."
27. *take to thyself a wife.* A conjectural addition made by several commentators. A.C. quotes the Rabbinical advice: "A man should first build a house, then plant a vineyard and after that take a wife."
28. This rendering by Siegfried and Stale is got by slightly altering two of the Hebrew words.
30. *thriftless one, lit.* "lacking of heart."
31. The second line of this verse is omitted as an explanatory gloss (P.H.).  
*nettles.* More likely to be an acanthus than the ordinary nettle, though its sting is irritating (H.B.T.).
32. *reflected* (C.H.T.), *lit.* "set my heart."  
*learned a lesson* (C.H.T.), *lit.* "received instruction."

## CHAPTER XXV

1. *collected.* The basic meaning of the root of this word translated "durable" in 8<sup>18</sup>, is to move, advance, displace, transfer.
2. In both lines it is better to omit the words "thing" and "matter," both the same in the original, *lit.* "word."
4. *perfectly pure.* Following J.D., G.W. and Ors., by a very slight alteration in the Hebrew; this more suitable translation is possible.
6. *Preen, lit.* "adorn." Here the meaning is obviously "don't make yourself conspicuous" or "push yourself forward."
7. *degraded.* Abased or humbled. Cf. 16<sup>19</sup> and 29<sup>23</sup> and see Luke 14<sup>10</sup>.
8. *Hasten not to repeat.* The Hebrew reads: "Go not forth to strive hastily," but by altering one letter and transposing the other two, it is possible to render "talk" as in 23<sup>33</sup>.  
*for* instead of "lest" (W.F.).  
*embarrass* (see note on 18<sup>13</sup>),

- CHAP. 9. *conduct thy quarrel.* (T.K.C.).  
 XXV *quietly, lit.* "with thy neighbour," i.e. without going to law when it would become public.
10. *ill repute* (C.H.T.). This root occurs elsewhere only in 10<sup>18</sup> where it is translated "slander." It probably means "tittle tattle" or whispering.  
*endure, lit.* "turn not away."
11. *apples of gold on branches of silver* (P.H.). Various other translations have been suggested, e.g. "chaste work" (T.K.C.), "inlaid with silver designs" (Targ. and Syr.), "baskets" (W.G., H.E., F.D.).  
*the right word in the right place, lit.* "a word spoken on its wheels." Cf. 15<sup>23</sup>.
12. *golden . . . pure gold* (see Glossary).
13. *cold* only here and Ecclus. 43<sup>20</sup>.  
*heat.* So T.K.C. instead of day or time. Third line is omitted as superfluous. R.H.K. points out that the snow mentioned here may refer to snow fetched from the top of Hermon to cool beverages.
14. *a spurious gift, lit.* "a gift of falsehood" like Ananias's, i.e. not what he tried to make out it was. W.E. translates "As clouds and wind that yield no rain, so is he who brags of gifts ungiven." (See note on v. 23.)
15. *provocation* for "prince," a difference of one letter in the Hebrew.  
*prevented* for "persuaded," reading a different Hebrew word, which in 15<sup>18</sup> is translated "appease."  
*a soft tongue . . . bone.* Cf. Ecclus. 28<sup>17f</sup>. Geo. Herbert, Benjamin Franklin, and others, have all adopted this proverb in various forms. Wycliffe says: "The tongue breaketh bones though itself has none." Cf. also Achikar: "The tongue . . . breaks the ribs of a dragon," and the Chinese "the softest things in the world override the hardest."
17. *withdraw* (see Glossary).  
*surfeited . . . sicken.* In the original there is a slight alliteration between these two words. Cf. Ecclus. 21<sup>22</sup>

and also 29<sup>24-28</sup>, which gives an admirable description of a sponger: and the vulgar proverb: "Fish and visitors stink in three days." There is a curious sort of double parallelism in this and the previous verse, "surfeit" and "vomit," and "surfeit" and "sicken."

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18. *battering ram*. The Hebrew word for this may be derived from one of three similar sounding roots meaning to batter, to scatter and to shatter. Whether the actual implement referred to is a sledge-hammer, a maul or what not, a battering ram is as good as any other.  
*sword* (see 5<sup>4</sup>).
19. *rotten*. So Vulgate.  
*faltering* = to slip or totter.
20. The first four words of the first line (a copyist's mistake) following the LXX are omitted.  
*scab*. So LXX, reading a different Hebrew word. Cf. Lev. 13<sup>30ff</sup>. The last two lines are taken from the LXX.
21. "bread" and "water" are omitted by LXX and are considered by most commentators to be glosses.
22. *heap coals of fire*. This phrase has become so proverbial that no one stops to think whether it means "to melt down animosity by deeds of kindness" (Brewer) or "to inflict the sharpest pain or even draw down the Divine Judgment" (E.H.P.). It may be safely assumed that the words are not to be taken literally in their physical sense but rather "to the painful stings of conscience which a requital of good for evil will awaken in the evildoer. Such pains it is right to cause for they are healing; they bring repentance and amendment" (C.G.M.). For this and the previous verse, cf. Rom. 12<sup>20</sup>.
23. *dispelleth*. R.V. and all commentators translate "bring forth." Generally speaking, the North Wind (see Glossary under WEATHER) was supposed to bring fair weather. It is true the root means to bring forth as in 8<sup>24, 25</sup> (q.v.) but it can also mean to writhe as a woman in the pangs of child-birth (e.g. Is. 13<sup>8</sup>, 23<sup>4</sup> and 54<sup>1</sup>), or as here to dance

round in circles (Judges 21<sup>23</sup>) or whirl like a whirlwind (Jer. 23<sup>19</sup>)—perhaps this was the wind referred to in v. 14 which gave promise of rain but never fulfilled it. (Cf. also Gen. 8<sup>10</sup> and Judges 3<sup>25</sup> where the same Hebrew word is used in the sense of staying or tarrying.) “Bring forth” seems hardly correct from a meteorological point of view here, nor does it fit in with the rest of the verse.

*disapproving frown, lit.* “an indignant countenance.” Cf. Epictetus, who, speaking of one who used indecent language, advised his listeners to rebuke him, and at least by a forbidding look to show themselves to be displeased. A.Gu. thinks that here and in 22<sup>14</sup> and 24<sup>24</sup> and elsewhere in O.T. the Hebrew of the word “indignant” or “disapproving” is used in connection with sorcery and would translate this line, “so doth a secret tongue a face bewitched.”

*cryptic.* This word conveys the idea of secrecy or concealment in a bad sense (cf. 9<sup>17</sup>). It might almost be translated “insinuate.” Cf. the converse, “He who laughs at an impertinence makes himself its accomplice” (Chinese).

24. Repetition of 21<sup>9</sup>.

25. *parched* or shrivelled.

*throat, lit. soul.* This verse, says W.D., is (or was) inscribed over the foreign post-office in Hankow.

26. *stirred up, lit.* “trampled.”

*defiled, lit.* “waste,” i.e. useless.

*quivering, lit.* “moving.” Comparing the usage of this word in other parts of O.T. one is almost tempted to use a nineteenth-century word familiar to Rugby football players and translate it “side step” in the sense of a man trying to avoid being tackled.

27. Omitted. Text obscure. Probably the two lines belong to two different proverbs. They seem quite unrelated and interrupt the sequence of otherwise four consecutive similes.

28. *restraint, lit.* “to shut up” or “bind.”

## CHAPTER XXVI

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1. *snow . . . summer . . . rain . . . harvest* (see Glossary under WEATHER).  
*preposterous*. Cf. 17<sup>7</sup> and 19<sup>10</sup> where the same word is the equivalent of misfit.
2. *sparrow . . . swallow* (see Glossary under BIRDS).  
26<sup>2</sup>. *flitting*. In Hebrew the word means wandering aimlessly. In the sixteenth century "bird-witted" was an epithet used for the sort of men that are ever hopping from bough to bough and can never definitely settle on anything.  
*groundless*, *lit.* without cause. Cf. our gratuitous insult.  
*returneth home*. One Hebrew text has "shall not come" and the other "shall come to him," i.e. home to roost like chickens. Cf. the two Yoruba proverbs: "Curses uttered out of mere anger have no power to kill," and "A curse that is unjustified does not take effect." Also see Ps. 109<sup>17</sup> and Ecclus. 27<sup>25, 26</sup>.
3. *whip . . . horse . . . bridle . . . ass* (see Glossary under HORSE and Ass). The word "bridle" is also the same word for a stop or accent in Hebrew which is intended to check the utterance of the vowel to which it is joined. It would seem, therefore, that the bridle was used more for the purpose of reining in than for guiding, but cf. Ecclus. 33<sup>24</sup> where it is a stick which is recommended for the ass. The alliteration of the first two words in Hebrew is as if we said "A stick for a stallion."
- 4, 5. These two verses are not so contradictory as they look, rather they are complementary, and as W.O. and others point out, it depends on circumstances. In the first case the meaning would seem to be: do not in trivial matters descend to the fool's level, but simply ignore him as you would an insult (12<sup>16</sup> and Ecclus. 20<sup>1</sup>) which is the severest form of rebuke. If, however, it is a question of vital or religious importance (cf. *Talmud*) a protest should be lodged so that the case may not go by default. The advice

- of Epictetus may be recalled here: He advocated silence generally, but when necessary, words sparingly used, but not on any of the common subjects or vulgar topics of conversation. The French version of the first verse would be "A sottie question point de réponse"—a silly question needs no answer; "Casting pearls before swine" may also be its equivalent.
6. *poison*. By altering one letter (cf. Job. 6<sup>4</sup>) the Hebrew can be so translated.
  7. The Hebrew text is hopeless. Only an interpretive rendering can be attempted.
  8. So R.V., but there is little authority for translating the Hebrew in this way, except that it makes sense.
  9. *bramble* (see Glossary under PLANTS).
  10. Omitted. The text is corrupt.
  11. In 2 Pet. 2<sup>22</sup> this proverb is expanded by the addition of: "And the sow that was washed to her wallowing in the mire." The LXX has other additions, including Ecclus. 4<sup>21</sup>.
  13. Omitted. Repetition of 22<sup>13</sup>.
  14. Cf. Isaac Watts: "'Tis the voice of the sluggard I heard him complain: 'You've waked me too soon, I must slumber again.' As the door on its hinges so he on his bed, Turns his side over . . ."
  15. Omitted. Repetition of 19<sup>24</sup>.
  16. *seven men*. Cf. Ecclus. 37<sup>14</sup> where it is said one's own conscience is a better guide than seven watchmen on a high tower.  
*parry questions, lit. return taste (fully)*.
  17. *Lit.* "He seizeth a dog by the ears, Who passing by meddleth with a quarrel not his." For "ears" LXX has "tail," but "ears" is probably right. The proverbial phrase "to have (or hold) a wolf by the ears" is common and is used by Terence and Chaucer to mention only two authors.  
*interfereth*. A.V. "meddleth," but a different Hebrew word from that used in 17<sup>14</sup> and 20<sup>19</sup>, which A.V. also translates "meddle." Cf. Ecclus. 11<sup>10</sup>.



18. *madman*. W.E. and D.S.M. think this may mean a practical joker. CHAP.  
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*brands*. This word occurs only here and in Is. 50<sup>11</sup> and Ecclus. 43<sup>13</sup>. Hebrew adds "and death."
20. Cf. Amen-em-ope: "Better the man who hides within himself a rumour, than he who reveals a scandal to another's hurt."
21. *bellows*. (G.W.), transposing the letters of the word translated by A.V. "coal"; cf. Shakespeare: "A little fire is quickly trodden out, which being suffered rivers cannot quench."
22. Omitted. Repetition of 18<sup>8</sup>.
23. *overlaid*. A technical term used in connection with plating and glazing.  
*pottery*. Not even base metal!  
*flattering*. So LXX, reading *chalak* for *dalak*. Cf. 2<sup>16</sup>, 7<sup>5</sup>.
24. *disguise*, i.e. be foreign to his nature. Cf. Ecclus. 12<sup>10-18</sup>.
25. *speaketh fair*, lit. "makes his voice pleasant." Cf. Ecclus. 19<sup>25-30</sup>.
28. *bringeth destruction* (C.H.T.). Cf. the Yoruba proverb: "He who does evil to others injures himself," and Ecclus. 27<sup>25-27</sup> and Eccles. 10<sup>8</sup>.

## CHAPTER XXVII

2. G.C.M. quotes F.D.'s reference to the German proverb which he translates: "The praise of oneself is nausea (*stinkt*), the praise of a friend lameness (*hinkt*), but the praise of a stranger music (*klingt*)." Cf. also Xenophon: "A man's praises have very musical and charming accents in another's mouth, but very flat and untuneable in his own," and Bacon: "A man can scarce allege his own merits with modesty, much less extol them . . . but all things are graceful in a friend's mouth, which are blushing in a man's own."  
*another*, lit. "stranger" or alien, synonymous with *stranger* in the next line but a different word. (See Glossary under ALIEN.)

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3. *caused by*. So A.R.G.
4. *outrageous*, *lit.* "overflowing."
5. Cf. Ecclus. 19<sup>13ff</sup>.  
*frankness*. From a root meaning "to uncover." Cf. Ps. 19<sup>2</sup>, Pr. 17<sup>9</sup>, 28<sup>23</sup>. The second line of the A.V. is ambiguous.  
*hush up*. Often translated by A.V. "secret," which it has a less restricted meaning.
6. *friend*, *lit.* "lover."  
*guileless*, *lit.* "true" (*see* Glossary).  
*smiles*, *lit.* "kisses."  
*foe*, *lit.* "hater."  
*perfidious*, *lit.* "excessive," but probably following Vulgate we should read "fraudulent," a slight alteration in the Hebrew word. Another alternative rendering might be: "Better also are the wounding words of a candid friend than the deceitful flatteries of a spiteful foe." Confucius said: "Be conscientious in speaking to your friend, but tactful in your efforts to guide him aright. If these fail stop, Do not court a personal rebuff."
7. *He that is sated*, *lit.* "the full soul."  
*disdaineth*. The A.V. "loathe" is rather too strong a word, and probably we should read "despise" (1<sup>7</sup>) or "contempt" (18<sup>3</sup>).
8. *wander*, *lit.* "flit." Cf. 26<sup>2</sup>.  
*home* (T.K.C.), *lit.* "establishment." Cf. Ecclus. 36<sup>25f</sup>.
9. *But sweeter still is genuine advice from a friend*. The Hebrew of this line makes no sense, and none of the many commentators' suggestions is very satisfactory. The rendering here is merely a guess.
10. The text of this three-lined verse must be corrupt. It is better to omit the second line as a scribal gloss by one whose experience of brothers had been unfortunate (cf. Ecclus. 42<sup>6</sup> and Eccles. 7<sup>28</sup>, and *see* note on 17<sup>17</sup>). It may be a fourth line is missing. The third certainly does not dovetail very well with the first line. J.M.'s paraphrase makes sense, but is hardly a translation: "Drop not your

friend who was your father's friend. Go to his house when you are in trouble, for a neighbour is better than a brother far away." CHAP.  
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*neighbour.* Almost next door neighbour. Not the usual word, which has a wider meaning and is often translated "friend."

11. *my son.* The teacher addressing his pupil. The second line is *lit.* "and I return my reproacher a word," meaning presumably that any criticism of his teaching methods can be answered by results.

*reproacheth.* All the modern translators thus render this word here, and in 6<sup>33</sup>, 17<sup>5</sup>, but in 14<sup>31</sup> "insult" and 18<sup>3</sup> "disgrace." If any alteration from the usual English word were necessary, "bring me to book" or "call me to account" would better meet the case. Cf. 22<sup>21</sup>.

12. Omitted. Repetition of 22<sup>3</sup>.

13. Omitted. Repetition of 20<sup>16</sup>.

14. *greeteth, lit.* "bless," the usual Eastern form of salutation. (*See Glossary.*)

*volubly, lit.* with a loud voice.

*in the early morning.* The word *early* is implied by the verb used, which is generally translated to rise or get up early, but means literally "put to the shoulder," or load the backs of animals when travellers were starting on a journey. The same word is used in Is. 5<sup>11</sup> for those who rise early in order to get drunk. Probably, however, as most critics think, these words are a gloss inserted perhaps by a scribe who had suffered at the hands of these "inopportune salutations," as T.K.C. calls them. The passage is a little enigmatic, e.g. is the emphasis on rising early or on the loud voice? T.K.C. thinks the whole verse is a humorous picture, but most modern commentators, following Bacon, think the main point is to draw attention to the evils of immoderate praise or ostentatious flattery. Again, to whom is it accounted a curse—the unfortunate victim, or the breezy breakfast-table bore? Cowper hits off such a pest to perfection in his lines:

"The man that hails you Tom or Jack  
And proves by thumps upon your back  
How he esteems your merit,  
Is such a friend that one had need  
Be very much his friend indeed  
To pardon or to bear it.

15. Another vivid simile vividly conjuring up just the right mental picture. (*See note on 19<sup>13</sup>.*)
16. *muffle*. Elsewhere the same Hebrew word is translated "treasure up" 2<sup>1</sup>, and "reserve" 10<sup>14</sup>.  
*grasp oil* (A.R.G.), by altering two letters in the Hebrew and transferring the third elsewhere. This word is translated "hold" 5<sup>5</sup>, "obtain" 11<sup>18</sup>, and "retain" 3<sup>18</sup>.
17. *is sharpened*. So Targ. and Vulg.  
*so are a man's wits by his friend*, *lit.* "and a man sharpens the face of his friend." As D.S.M. points out, the Hebrew word "sharpen" in both lines has another meaning, "to gladden," so that the second line could be translated "so a man gladdens his friend." Robert Hitchens gives a good example of this in the case of E. F. Benson and Alfred Douglas when he says the wit of the one seemed to call out and polish the wit of the other. Cf. the French proverb: "Les beaux esprits, recontient." Shakespeare has several allusions to the same idea: "the cause that wit is in other men"; "a skirmish of wits"; and "keen encounter of our wits."
18. *tendeth* (*see Glossary under KEEP*).  
*heedeth* (*see Glossary under KEEP*).
19. The Hebrew of this verse is so cryptic, it is only possible to make a guess at its real meaning. The first line reads "as water the face to face," and the second "So heart of the man to man"; there is no verb in either line. Cf. Emerson: "The inmost in due time becomes the outmost," and the paraphrase quoted by W.T.D.: "The face finds in water its reflection, and the heart of man finds in man its echo."
20. *Abaddon*, altering the last syllable.

*ambition, lit.* "the eyes of man." Cf. Tennyson: "Ambition is like the sea-wave, which the more you drink the more you thirst." Shakespeare speaks of "a still-soliciting eye."

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21. The first line is a repetition of 17<sup>3</sup>. In the second line it is necessary to supply some such word as "test" in order to make sense, and "crucible" seems to fit in with "refining pot" and "furnace," but it is not a translation of the Hebrew as it has come down to us. Even so, it remains doubtful whether it is what the man praises, or praise of the man which is meant. Cf. Longfellow: "Not in the clamour of the crowded street, Nor in the shouts and plaudits of the throng, But in ourselves are triumph and defeat"; and Milton: ". . . honour, glory and popular praise. Rocks whereon greatest men hast ofttest wrecked."
22. *pulverize*. Omit the words: "in a mortar among wheat." The analogy is that of bruising grain with a pestle in a mortar, but the reality of doing the same thing to a human being is not such a flight of fancy as it sounds. A similar punishment to this was devised and actually carried out before the advent of British rule in Nigeria by a Fulani Emir who had men put into enormous mortars and then pulped by lusty slaves with great pestles.  
*yet shalt thou not remove his folly from him*, following LXX.
- 23-27. R.G.M. calls these verses a "Folk Song of Good Husbandry."  
*flocks . . . herds* (see Glossary under CATTLE).
24. *resources . . . funds*. Instead of "crown" a slightly different Hebrew word translated "treasure" in 8<sup>21</sup> and four other places, is substituted (C.H.T.), and J.D. also suggests, following LXX and Syr., another alteration, viz. "not" instead of the word which A.V. translates "doth?" Both words connote "treasure" or "store." It may be that in this context one of them could be translated "capital."
25. *hay . . . after-growth . . . herbs* (see Glossary under PLANTS).
27. *Lit.* "And enough goats' milk for the food of thy house and life for thy maids."

1. *bold, lit.* "confident." Cf. "Conscience doth make cowards of us all," and Lev. 26<sup>38</sup>.
2. *violent* for "land." So LXX.  
*quarrels* for "many." So LXX.  
*arise* for "princes." So LXX.  
*settled* for "prolonged." W.M.T. thinks that the first line as translated by A.V. may refer to the multiplication (not succession) of petty lords and tyrants who grind the faces of the poor by excessive taxation and all kinds of extortion. Cf. the Arab malediction: "May Allah multiply your Sheiks!"
3. *rich* for "poor." So W.O.  
*sweeping* (*lit.* protracting) *rain.* (See Glossary under WEATHER.)
4. *renounce* or "abandon." Perhaps the word is used here in the same sense of an apostate who has changed his religion and become a convert or a pervert, according to one's point of view. J.M. tritely translates: "Apostates praise pagans, the faithful oppose them."  
*the law.* It is doubtful whether this means the Mosaic Code or instruction.  
*acclaim, lit.* "praise."  
*join issue,* elsewhere translated "stir up." Cf.: "He that is not with me is against me."  
*maintain* (see Glossary under KEEP).
5. *completely, lit.* "all."
6. Omitted. Repetition of 19<sup>1</sup>.
7. *embarrassment* (see note on 18<sup>13</sup>).  
*law.* Here probably parental instruction.
8. *usury.* From a root meaning "to bite," and so translated in 23<sup>32</sup>. Here, excessive interest on borrowed money, or as we should say, "fleecing" or "skinning."
9. *his very prayer* (W.O.).
10. The third line of this verse has probably dropped out. It is supplied here from the LXX.

12. *supreme*. Altering the Hebrew word which means rejoice (A.V. in authority) to one meaning "go up" or "be in the ascendant," to make a better parallelism. *men hide themselves*, i.e. have to be sought (A.R.G.). Cf. 29<sup>a</sup>. CHAP. XXVII
13. *confesseth*. From a root meaning "to throw," hence to speak out in praise or blame, i.e. to acknowledge, admit.
14. *feareth*. A stronger word than that usually so translated and generally rendered "dread" in this Version. (See Glossary.)
15. *lion* (see Glossary).  
*bear* (see Glossary).  
*ravenous* (see Glossary under RAVEN).
16. This couplet is not a very happy one, but no better suggestion has been made to improve the A.V.
17. This is another difficult verse and looks as though it has strayed here from a law book. It is quite out of keeping with the character of this collection.  
*guilty, lit.* "oppressed by."  
*wilderness* instead of "to a pit" (M.S.).
18. Omit "at once." Probably a gloss.
19. Omitted. Repetition of 12<sup>11</sup>.
20. Cf. Publius Syrus: "No good man ever became suddenly rich."
21. *to be prejudiced* (see 24<sup>23</sup>). This refers probably to a judge. *for a morsel of bread even a man*. Whether this also refers to the same person or to mankind generally is enigmatical.
22. *avaricious, lit.* "an evil eye." This verse is quoted by Bacon in his *Essay on Riches*; cf. "lightly come, lightly go."
23. *Lit.* "He that rebukes a man afterwards (or "in the end") shall find more favour than he that maketh his tongue smooth." J.D. and G.B. omit "afterwards" as superfluous. Outspokenness (see Index) is constantly advocated in Proverbs. As the Rabbis put it: "Do not speak with your mouth, what you do not mean in your heart."
24. Heb. and A.V. add "mother," but this is rejected by J.D. and G.B. as a scribal expansion.
25. *A proud man, lit.* "wide of soul." In parts of Africa there

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is a saying that a man's veranda is too wide for him, meaning that he gives himself airs and is too ambitious and arrogant.

26. *in himself*, *lit.* "in his heart."

## CHAPTER XXIX

2. *majority*. From the root "to increase," i.e. the Government in power.

3. *wasteth*. The root of this word means to "perish."  
*money*. Wealth or riches. Perhaps here it means "patrimony."

4. *A judicious King . . .*, *lit.* "A King by judgment causes the land to stand."

*territory*. The word generally translated "earth" or "land."  
(See Glossary under EARTH.)

*an extortionate one*, *lit.* "a man of extortions, or exactions, destroys it." Here it probably means taxes or tithes (S.R.D.). The root of the word means "to be high," so "high-handed" might not be a bad translation.

5. *flattereth* (see note on 2<sup>16</sup>). D.W.T. thinks that the Hebrew for this word may here have another meaning, viz. "to lay a snare." He therefore translates: "A man who lays a snare for his neighbour spreads a net for his own feet."  
*his own footsteps*. From the Hebrew this might refer to the neighbour's footsteps, but Jewish commentators take it to mean those of the flatterer.

6. *steps*. A difference of s for sh enables us to read this instead of "transgression." Cf. Is. 27<sup>4</sup> and I Sam. 20<sup>3</sup>.

*shout* (see Glossary under DESIRE).

7. *pay no attention*, *lit.* "understand not to know," i.e. pretend not to see it.

9. *law*. (See Glossary under JUDGE.)

*no satisfaction*, *lit.* "rest."

11. *letteth himself go*, *lit.* expels all his spirit.

*keepeth himself in*, *lit.* "And afterwards he stilleth it." The text must be corrupt. G.B. suggests we should read



“restrain” for “still” and “anger” for “afterward,” not that there is a great difference in the meaning of the two words “restrain” and “still” (*see* Ps. 65<sup>7</sup> and 89<sup>9</sup> where the latter word is used in the same sense). An idiomatic expression to match the one in the previous line must meet the case, and gives the sense of the couplet.

12. *practise fraud, lit.* “incline towards” or “pay attention to” falsehood. Cf. Ecclus. 10<sup>2</sup> and Martin Luther: “When the Abbot throws the dice the whole Convent will play.” *ministers.* Not the usual word for a menial servant, but a word used of royal officers, priests and deputies; except here and in five other places in O.T. the word is always translated “minister” by A.V. Almost every language has a similar proverb to this. Cf. also Hos. 4<sup>9</sup> Ecclus. 10<sup>2</sup> and Is. 24<sup>2</sup>.
13. *oppressor.* From a root meaning “to tread underfoot.”
15. *the rod of reproof.* So almost all Commentators.  
*left to himself, i.e.* run wild.
18. *supervision.* The root of this word simply means “to see” (cf. 22<sup>29</sup> and 24<sup>32</sup>) and here can properly be rendered “overseer” or “supervision.” The older commentators took the word to mean divine revelation or taking the long view. *become unruly.* This word has several shades of meaning—to break out, to leave unchecked, and so on. Here it would seem to indicate “getting out of hand” or “becoming unruly.” Cf. 1<sup>25</sup>, “set at nought.”  
*the Law.* This does not mean the Mosaic Law.
19. *respond* is better than “answer” here, as it is used in the sense of “re-act,” an old English word which has become popular in modern parlance. Cf. Ecclus. 33<sup>24-31</sup>.
20. *seest.* The same word as in v. 18 (q.v.).
21. *master.* The Hebrew for this word occurs nowhere else in O.T. and no one knows what it means. Its root, according to W.G., means to “germinate” or “propagate”; according to B.D.B., to “reckon.” At least six widely different words have been assigned to it. That adopted here is from the A.J.T. Indeed, a slight alteration in the letters of the

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- word and it would be the same as that so translated in 27<sup>18</sup> and 30<sup>10</sup>.
22. *a wrathful one, lit.* "lord of wrath."
24. *accomplice, lit.* "one who walks with."  
*summons* (see Glossary under CURSE).  
*testify.* The root of the word means to "set before." In 4<sup>25</sup> it is translated "forward," in 12<sup>17</sup> "proclaim," and in 28<sup>16</sup> "lead." It might equally well be rendered "come forward."
25. The literal translation of the Hebrew is: "The trembling of man gives a snare, but he who has confidence in the Lord is set aloft."  
*afraid.* Not the usual word for "fear" (see Glossary). Here it is probably used in a moral rather than a physical sense.  
*public opinion.* An interpretive translation of "mankind."  
*unassailable* (see note on 18<sup>10</sup>).
26. *countenance, lit.* "face." In the Baconian sense, i.e. patronage or approval.
27. *an upright man, lit.* he that is of upright way.

## CHAPTER XXX

1. The whole of this verse has given rise to so many conflicting conjectures by the highest authorities that it is impossible to come to any definite decision whether any of them is right, and little purpose would be served by entering into a long discussion on what is really of no vital importance. If the words printed in the A.V. as proper names (though they are all capable of translation into common nouns) are those of real persons, it must be confessed nothing is known of them.
2. T.C.K. translates this: "I am too stupid for a man and am without human reason."  
*loutish* (see Glossary).
3. *All-Holy* (see note on 9<sup>10</sup>).
4. *Where doth he dwell?* The Hebrew has, "What is his son's

name?" An unusual question to ask. One would expect, CHAP.  
 "Who is his father?" M.S. suggests, by a slight alteration XXX  
 in the original, that we should read: "What is his dwelling?" The grounds for suggesting, as T.T.P. did, that there may be a veiled reference to the Divine Sonship are very slender. At the end of this verse the Hebrew adds the sarcastic remark—"If thou knowest," but this spoils the rhythm and is omitted by LXX.

5. *pure, lit.* "refined." Cf. 25<sup>4</sup> and 27<sup>21</sup>.  
*trust* (see note on 14<sup>32</sup>).
7. R.G.M. renders: "Two things have I asked of thee; deny me not three before I die."  
*begged.*
8. *Feed me with bread* (see Glossary under Food).  
*convenient.* So A.V. Perhaps not the most suitable word to-day to associate with food, nor does it exactly correspond with the Hebrew which really means "allotted" (A.J.T.)—possibly "rationed." R.V. has "needful," Vulg. "necessary," Syr., Targ. and A.R.G. "sufficient."
9. *disown* (so A.R.G.). This word has the same sense in Job 8<sup>18</sup> and 31<sup>28</sup>. In Dt. 33<sup>29</sup> and in Pss. 18<sup>44</sup>, 66<sup>3</sup>, 81<sup>15</sup> and 109<sup>24</sup> S.R.D. translates "cringe." Its root is also translated elsewhere "fail," "lie," "deceive," "submit" and "leanness" by A.V.  
 The words "and say who is the Lord" or, as LXX has it, "who shall see," are omitted.  
*profane, lit.* "to grasp," i.e. disrespectfully.
10. *slander, lit.* to (give) tongue. As a verb only here and in Ps. 101<sup>5</sup>. One might almost be tempted to make a pun on the Hebrew by translating "*Lash* not with thy tongue."
11. *a class* (A.R.G.), *lit.* "generation." A circle or set of like-minded persons.
12. *pure.* In 20<sup>9</sup> translated "clear." The meaning of morally good became ritually clean.
14. *teeth . . . fangs* (see Glossary under TOOTH). The last part of this verse (see A.V.) is probably a scribal expansion.

- CHAP. 15. *the leech*. From a root meaning to “adhere.” This worm is very common in all the stagnant waters of Palestine and is the well-known cause of horses stampeding when drinking from pools. Hence, to distinguish it from the medical leech, it is sometimes called the horse leech. Its insatiability for blood is proverbial.  
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*three daughters*. So LXX.  
*more, lit.* “provide.”  
*enough, lit.* “wealth” or “abundance.”
16. *is never satisfied with the souls of the dead*. The Hebrew evidently had some words missing after Sheol; those supplied here are suggested by G.B.  
*womb*. Hebrew has barren womb, but this is better omitted. A Russian proverb says: “You cannot bear enough children to satisfy death,” and a Polish one: “Water, fire and women will never say ‘enough’.”
17. *aged*. So LXX instead of “to obey.” Cf. 23<sup>22</sup> and Ecclus. 2<sup>12f</sup>, 8<sup>6</sup>, and see note on 20<sup>20</sup>.  
*eaglets*. More probably young vultures.
19. *serpent*. Anyone who has watched the rapidity of a snake gliding away cannot help being struck by the wonder of its locomotion.  
*rock* is used advisedly, as a snake cannot move over a perfectly smooth surface.  
*way, i.e.* behaviour.  
*maid* (see Glossary under YOUTH). There is no reason to suppose, as many commentators do, that here any other meaning than that of an idyllic courtship should be read into the passage. To do otherwise would spoil the sequence of the other three lines—the graceful soaring of a bird in the air, the sinuous gliding of a snake upon the ground, and a ship sailing peacefully upon a smooth sea—and to introduce a quite alien thought.
20. This verse is an intruder, and, if kept, should be transferred to before v. 32.
22. *a servant when he reigneth, lit.* “becomes king,” but figuratively in the same sense as 19<sup>10</sup> and 29<sup>21</sup>, e.g. an old

retainer, or perhaps a British officer risen from the ranks. CHAP.  
Cf. Eccles. 10<sup>7</sup>. XXX

*overfed, lit.* "sated with food."

23. *masterful*. From a root meaning "lord" or "master." Perhaps the "wife who wears the breeches" is meant here. If so, a fifth bane might have been added: a "husband who wears the petticoat."

24ff. The author of this sonnet has not been very happy in his choice of examples of wisdom from the lower creation; none of them lives up to the high standard demanded of wisdom in other parts of this book. Whether the fourth animal named be a lizard or a spider it does not require any great perspicacity for an animal of that size to penetrate a palace.

25. *ants* (*see* Glossary).

26. *conies* (*see* Glossary).

27. *locusts* (*see* Glossary).

28. *lizard* (*see* Glossary).

29. *stately, lit.* goodly.

30. *mightiest*. This might almost be translated *lit.* "the gentleman of the animal world." Cf. Joel 2<sup>7</sup>, and *see* Glossary under MAN.

31. *cock*. So LXX. The Hebrew means "compressed of loins," but it is unlikely that the A.V. is right in translating the word "greyhound" for dogs (*see* Glossary) were held in much contempt by the Jews. Other conjectures have been "war horse" and "warrior girt for fight."

31. *A King at the head of his army* (*lit.* "people"). So A.R.G., M.S. suggests as an emendation "a King stag that raises high its steps."

32. *overbearing*. From the same root as the word in v. 13, translated "uplifted."

*hatched a plot* (*see* Glossary under WISDOM).

*hold thy tongue, lit.* "hand upon thy mouth." Cf. "Silence is the handmaid of safety."

33. This verse contains three lines in the Hebrew. Most commentators omit the first as a scribal addition, others the

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third. The pun or play on words and alliterative repetitions are quite unproducible in English (*see* ANGER in Glossary). The translation here is due to A.Gu. Milk was put into goats' skins, turned inside out, suspended from one side of the tent to the other and shaken vigorously as in a churn.

## CHAPTER XXXI

1. *His Mother's Admonition.* This is more or less conjecture. The Hebrew is very uncertain and might be translated in more ways than one. The story goes that Solomon on one of his wedding nights was kept awake by his bride and overslept himself, so was late the next morning when he was due to be present at the Dedication of the Temple. Thus the morning sacrifice was delayed, since he kept the keys of the Temple's gates under his pillow. On hearing this, his mother hastened round to give him a piece of her mind. (Quoted by A.C. from the Midrash.)
2. *my son.* Not the usual Hebrew word, but an Aramaic one. *Son of my vows.* Presumably, like Samson (Judg. 13) and Samuel (1 Sam. 1), he had been dedicated from, or before, birth to a special service.
3. *vigour.* The same root translated elsewhere "valour."  
*passions for ways.* Cf. 5<sup>9</sup>.  
*enfeeble.* Cf. 6<sup>33</sup> and 30<sup>20</sup>, *lit.* "blot out" or "obliterate."
5. *obligations, lit.* "what is decreed." Cf. "Noblesse oblige."  
*reverse, lit.* "change."
6. This verse may possibly be an allusion to the custom of giving a cup of wine with a quantity of frankincense to a criminal about to be executed in order to stupefy him and render him insensible to pain. (J.B.)
7. *misery* (*see* Glossary under WORK), but perhaps drudgery would be better.
8. *helpless, lit.* "dumb" (*see* Glossary under WIDOW).  
*suffering* (J.D.), instead of "those appointed to destruction."
- 10ff. These verses are in complete alphabetical order (and no

letter is missing). C.H.T. calls this passage "The A.B.C. of the Perfect Wife." CHAP.  
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*a worthy wife.* The word translated "worthy" is often found in O.T. associated with an expert warrior, or "mighty man of valour" (see Glossary under MAN). Here the LXX translates *lit.* "a manly woman."

*above rubies.* Cf. Ecclus. 7<sup>19</sup>.

11. *In her he hath entire confidence, lit.* "the heart of her husband trusts in her," or, more idiomatically: "her husband whole-heartedly trusts her."

*treasure trove.* This word was originally a military term meaning "spoil" or "booty" or "loot" (1<sup>13</sup>, 16<sup>19</sup>); eventually it came to be used in a peaceful sense, as here.

12. *rendereth.* Cf. 12<sup>14</sup>. In general, this word implies a repayment or reward in a good sense, and retaliation, reprisal, retribution, revenge, etc., in a bad sense. Here and in 3<sup>30</sup> the A.V. "do" is hardly an adequate translation.

13. *flax.* The root is dubious. H.B.T. says it means "peeled." He gives many interesting facts about this important textile.

*at her leisure, lit.* "in the pleasure of her hand." This can be interpreted in two ways, either she enjoys the work and so makes a pleasure of necessity—almost a hobby to be undertaken at her leisure whenever she has an odd moment to spare—or it might mean that she makes up the material into whatever she wants.

15. The third line is omitted as a scribal addition.

16. *inspecteth.* Here the word, generally used in a bad sense, e.g. 30<sup>32</sup>, must mean investigation or estimation.

17. More colloquially: "She tucks up her skirts and rolls up her sleeves."

18. *maketh sure, lit.* "taste," i.e. "test" or "make certain" (see Glossary under WISDOM).

*her lamp goeth not out by night.* To have a lamp burning all night was a Jewish indication of property—it does not mean "burning the midnight oil"—it was to prevent being surprised by nocturnal burglars (see note on 13<sup>8</sup>). Both lines

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- in this verse exemplify the lady's precaution (1) against being cheated, (2) against being robbed.
19. *distaff*. A stick to which the stuff to be spun was fixed. It was held under the left arm and the fibres were twisted spirally by the right hand. The thread from the distaff were wound on the spindle.
  21. *doubly clothed*. So LXX and Vulg., reading different vowels. G.R.D. points out that in the Ugaritic text of the Baal Epic there is a passage which shows that this reading is a perfectly good Semitic idiom. "Clothed with scarlet" may be a correct translation of the Masoretic text, but makes no sense in connection with snow.
  22. *fine linen*. This was used for sails, priestly vestments, hangings in the tabernacle, etc.
  23. The husband, thanks to his wife's good management, has "opportunity of leisure" to become a Justice of the Peace (Ecclus. 38<sup>24</sup>). On the other hand, the husband of a wicked woman sitteth in the midst of his friends and "involuntarily he sigheth" (Ecclus. 25<sup>18</sup>).
  24. *kirtles*. Probably a wrapper of rectangular shape worn as outer, or at night sole garment. Or it may have been a full skirt worn under the upper garment. Its real meaning can only be conjectured. In the two other places where the word is found in O.T. it refers in the one (Judg. 14<sup>12f</sup>) to a man's, and in the other (Is. 3<sup>23</sup>) to a woman's, garment. G.C.M. states that the material indicated was used for many purposes, e.g. by surgeons for wrappers for mummies, and probably designates a very fine kind of fabric.
- pedlar, lit.* Canaanite, a different word from that used in v. 14. Presumably a sort of generic name for traders, since the Canaanites were noted for their commercial abilities.
30. *woman of intelligence*. As C.H.T. and others after him have pointed out, it is extremely unlikely that in an otherwise entirely secular ode religion should be dragged in, so "intelligence" has been substituted for "virtue", following a Greek text.



## GLOSSARY

ABADDON. Outside Pr. this word is found only in Job and the Psalms, and is always translated by A.V. "Destruction." It is an elder synonym of "Sheol" and a parallelism of "death" and "the grave." Its root meaning is to "destroy" or "perish." The word occurs twice, in Pr. 15<sup>11</sup> and 27<sup>20</sup>. Cf. Rev. 9<sup>11</sup>.

ABOMINABLE and ABOMINATION. This word used to be spelt abhominable, revealing its derivation from the Latin *ab homine*, i.e. inhuman or beastly, see Shakespeare's "abominable and beastly touches" (*Measure for Measure*, III. 11. 25). In Hebrew its root means to loathe, and in the O.T. is used in two senses: (1) literally, applied to such things as vultures, soiled linen and human sacrifice, and (2) in an ethical sense. In sound it is not unlike our anglicised "taboo" and not far short of it in meaning.

ABROAD (*see* PATH).

ACCLAIM (*see* PRAISE).

ADMONITION (*see* WISDOM).

ADULTERY (*see* HARLOT).

AFFLICTED (*see* POOR).

AFRAID (*see* FEAR).

AFTERGROWTH (*see* PLANTS).

ALIEN and STRANGER are words which A.V. translates indiscriminately for three different Hebrew words, only two of which are found in Pr. As both of them are used as euphemisms for Harlot (q.v.), Prostitute or Loose Woman, they must be translated according to their context. These two words must not be confused with the third (not found in Pr.) which should more properly be translated Sojourner, i.e. one who lives under the protection of another, e.g. a guest, cf. Macbeth, Act 1, Sc. 7, line 14. Courtesy towards foreigners was constantly impressed upon the Jews, the protection of and hospitality to them was also often enjoined by the Rabbis. Twice in the Vision of Moses, God commanded "A stranger thou shalt not wrong" (Ex. 22<sup>21</sup> and 23<sup>9</sup>).

ALOES (*see* PLANTS).

ANGER. The commonest word for this in Hebrew comes from a root meaning "to breathe" or "snort." It may also mean "nose" in the singular or "nostrils" in the plural, or "face" generally. How the word acquired the sense of anger was, according to Bate, because through the nostrils "constantly issues a warm stream which in anger is quite hot." In 14<sup>29</sup> the expressions "slow to anger" and "hasty tempered" are lit. "long of nostrils," i.e. patient, and "short of nostrils," quick tempered (*see also* 14<sup>17</sup>, 15<sup>18</sup>, and 16<sup>32</sup>). It is interesting to note that there is a proverbial saying in Arabic: "his anger is on the edge of his nose." The next commonest word is generally translated "wrath" (in 6<sup>34</sup> "fury"). Like the other word its derivation also signifies heat, but is rather stronger. Both words remind us that in English, too, we use such expressions as hot-headed and hot-tempered, to convey the meaning of angry or wrathful. There are several other words of almost similar meaning used in Pr., e.g. in 24<sup>19</sup> where the radical meaning of the word translated "incensed" here and by A.V. "fret" is also to burn. The word translated in 19<sup>3</sup> "fume," and 19<sup>12</sup> "fury," is a still stronger word. It means agitated or out of humour and could almost be translated "enraged" or "vexed." In 21<sup>19</sup> another Hebrew word is translated "irascible," and in three other places "vex." "rage," in 29<sup>8</sup>, or "enrage," 30<sup>21</sup>, means *lit.* to "rage," "quake," "quiver," or "tremble." The radical meaning of the word translated "indignant" (22<sup>14</sup> and 24<sup>24</sup>) and "disapprove" (25<sup>23</sup>) is doubtful; some think it comes from the Arabic and means to foam at the mouth. It seems to imply detestation or abhorrence. Lastly, there is a word, the radical meaning of which is to overflow. It is translated variously—"arrogance" (21<sup>24</sup>), "catastrophe" (11<sup>4, 23</sup>), and "rage" (14<sup>35</sup>). G.R.D. thinks there may be two different roots in Hebrew, the usual one meaning to "pass over" and another (similar to the Arabic) meaning "rancour," "resentment," or "malice."

ANSWER (*see* TURN).

ANTS (6<sup>7ff</sup>). In Europe ants lie dormant in winter and

require no store of food, but in the East and other warm countries where hibernation is impossible, such as India, Central America and Brazil, ants do store up granaries for winter use. Both Juvenal and Ovid were aware of this. In 30<sup>25</sup> the same example of the ants' foresight is given. Perhaps it was because of one of these verses that Shakespeare made the Fool in *King Lear* say: "We'll set thee to school to the ant, to teach thee there's no labouring i' the winter."

APOSTATE (*see* HEART and TURN).

APPLY (*see* TURN).

APPRAISE (*see* WEIGH).

APPROPRIATE (*see* TRUTH).

ARMED (*see* SHIELD).

ARROGANCE (*see* ANGER).

ASPIRE (*see* DESIRE).

The ASS. In the East these animals, especially those of Arab breed, are much larger and more spirited than those to which Westerns are accustomed. A well-trained ass was preferred as a means of travelling to the horse which was more useful in war than in peace though not used much by the Jews, who lived in mountainous country (*see* 21<sup>31</sup>). In 26<sup>3</sup> it was the horse which required the whip to urge it on, and the ass the bridle to rein it in. Under the Levitical law (Lev. 19<sup>19</sup>) cross-breeding was forbidden, and mules are not mentioned until the time of David. (Gen. 36<sup>24</sup> is a mistranslation for "hot springs.") In later books the reference is probably to imported animals.

ATTEND (*see* KEEP).

ATTIC (*see* HOUSE).

AUTUMN (*see* WEATHER).

AVARICIOUS (*see* EYE and SIN).

AVERT (*see* TURN).

AVOID (*see* TURN).

BACKSLIDE (*see* TURN).

BAD (*see* SIN).

BALANCE (*see* WEIGHTS).

BALDERDASH (*see* FROWARD).

BEAR (17<sup>12</sup>, 28<sup>15</sup>). Probably the kind known as Syrian, at one time fairly common in Central Palestine, but now very rare. They had the reputation of being very fierce and dangerous animals, especially the female when bereft of her whelps, and were more dreaded than lions. Zoologists bear this out, for some of the species are given the titles of *ursus horribilis*, *ferox*, and *hororiaeus*.

BECOME (*see* WORK).

BEES (*see* HONEY).

BEHAVIOUR (*see* WORK).

BELIAL (*see* GOOD FOR NOTHING).

BELIEVE (*see* TRUTH).

BIBULOUS (*see* WINE).

BIRD. The root of the word so translated in Proverbs means "to twitter" (6<sup>5</sup>, 7<sup>23</sup>, 27<sup>8</sup>) and in 26<sup>2</sup> is translated "sparrow," but in 1<sup>17</sup> another word, the literal translation of which is "Lord (or master) of the wing," is used. There is some doubt about the radical meaning of "wing." One suggestion is that it indicates extremities. It is, indeed, as a noun applied to the hem of a garment, the ends of the earth, the points of the compass, or the wings of a bird, and thus a "lord of the wing" became a poetical roundabout way of denoting the bird itself. The much-quoted phrase, "healing in his wings" (Mal. 4.2), may well have conveyed to the Jew the idea of an almost universal panacea or an elixir of life. Particular birds mentioned in Proverbs are:

The EAGLE, 23<sup>3</sup>, 30<sup>17, 19</sup>. All experts agree this is really the Vulture and in some parts of the O.T. there is no doubt that is the bird meant. The verb means to tear or pluck. The Vulture is not such a bad bird as it is often painted—it certainly is not so pleasant or noble looking as the eagle, but it performs a useful purpose in the East as a scavenger.

The SWALLOW, 26<sup>2</sup>, in Hebrew is a word which comes from a root applied to anything that flows abundantly, freely and quickly, such as milk, rain, tears, light, horses.

The SPARROW, in Hebrew probably means nothing more

than bird or fowl by which it is generally translated by A.V. There does not seem to be any particular reason for ever translating it "sparrow," though such birds were common in Palestine.

Several writers have remarked on the absence of any reference to the barn-door fowl in the O.T. H.B.T., for example, says that the only mention of domestic poultry in O.T. times is in 1 K. 4<sup>23</sup> and R.H.K. concurs. Various other authorities doubt whether even this passage really refers to the domesticated fowl, and suggest geese, swans or guinea hens, though capons have also been suggested. Other possible references to domestic fowl may be found in Neh. 5<sup>8</sup> and, more doubtfully, in Eccles. 12<sup>4</sup>, but whether or not this is so, it seems most unlikely that when man ceased to be nomadic he did not begin bringing birds into domestication.

For RAVEN, *see* under R.

BLESS. The A.V. translates this word by either "blessed" or "happy" with no apparent reason for their variation. In this Version the word which should more properly be translated blessed (*see* Index) means *lit.* "to kneel," i.e. in reverence or in supplication, and came to have the more general meaning of "to bless," either in homage or in ordinary salutation. Thus it can be translated "greet" in Pr. 27<sup>14</sup>. In the prose Preface to Job, the word, which occurs four times, is translated by A.V., "curse." The well-known passage (spurious though it probably is), "Curse God and die," might well be freely rendered: "Bid Him Good-bye and be gone" (or "be done with Him"). In 1 Chr. 18<sup>10</sup> A.V. aptly translates the word "congratulate." The other word always translated "happy" in this version seems to imply rather a state of placid blissfulness than the more receptive state of actively being blessed.

BOAST (*see* PRIDE).

BOLD (*see* TRUST).

BOUNTIFUL (*see* GOOD).

BRAGGART (*see* PRIDE).

BRAMBLE (*see* PLANTS).

BRAWLS (*see* STRIFE).

BREAD (*see* FOOD).

BREAK (*see* DESTROY or TURN).

BRIAR (*see* PLANTS).

BRIBES. Bribery and Corruption were, and still are, rife in Oriental countries—even kings were not immune from the vice. It was a crime because in the Pentateuch it was forbidden, and it is condemned in many other places in the Bible and the Apocrypha. Ben Sira deals with it in Ecclus. 20<sup>29</sup>, 24<sup>12</sup>, 35<sup>12</sup> and 40<sup>12</sup>. There are two words which may, if the context allows, be translated “bribe,” both of which mean by themselves to give, either innocently or with an ulterior motive. In the first case (6<sup>35</sup>, 17<sup>8, 23</sup> and 21<sup>14</sup>) there can be little doubt that “bribe” is the right word. In the second case, too, there can be little doubt that the right translation in 15<sup>27</sup> is “bribe” and most probably in 18<sup>16</sup> and 21<sup>14</sup> as well. In 6<sup>35</sup> it might almost be translated “hush money.” Russia is rich in proverbs concerning the corruptibility of judges, a survival from very old days. Three examples from Andrew Guershoom’s selection will suffice: “Set foot in Court and one’s hand goes to one’s pocket”; “The Judge is waiting for a wealthy litigant”; and, “One cannot talk to a judge if one is empty handed.” A proverb from the Western Sudan runs: “He wins his case who provides the largest bribe.” Shakespeare called bribery “an itching palm,” and Plutarch “the Silver quincy.”

BRING AGAIN (*see* TURN).

BUSINESS (*see* WORK).

CALAMITY (*see* DESTROY).

CALM (*see* RANSOM).

CAPTAIN (*see* TITLES).

CATASTROPHE (*see* DESTROY).

CATTLE. There are four Hebrew words translated bull, bullock, calf, cow, heifer, ox in the O.T., all of which are more or less interchangeable. One of these is not found in Proverbs, and H.B.T. says it is almost always used collectively for a herd of neat cattle without distinction of age or sex. Another which

is found in 7<sup>22</sup>, 14<sup>4</sup> and 15<sup>17</sup> is an individual animal. In 15<sup>17</sup> it is qualified by the adjective stalled which corresponds perhaps to our "prime beef." The other two words are not found in Proverbs. One refers generally to the bullock or the heifer, as the sex may be, and the second in the case of the male, to horned cattle of a year or under; in the feminine usually to a young cow not necessarily one which had had a calf, but one which had not yet been broken to the yoke. In 14<sup>4</sup> the A.V. translates two different Hebrew words by "ox." In the first line the word means thousands, and applied to animals obviously refers to cattle or herd, as the context indicates. In the case of human beings, it might mean "clan" or "regiment" or some other noun of number. In 27<sup>23</sup> flock and herd are practically synonymous. Sheep had the reputation in Palestine of being very prolific (Pss. 65<sup>14</sup> and 114<sup>13</sup>); they sometimes gave birth to three or four lambs at a time and that twice a year. So, too, had goats (Gen. 27<sup>9</sup>, 38<sup>17</sup>, and Lev. 1<sup>10</sup>).

CAUSE (*see* JUDGE and STRIFE).

CHAMBER (*see* HOUSE).

CHANCE (*see* DESIRE).

CHANNEL (*see* WATER).

CHASIDIM. The Chasidim, 2<sup>8</sup>, were a party or sect who opposed the Hellenization of Judea. They were the puritans of later Judaism, the precursor of the Pharisees. W.E. calls them the Conservatives, or Faithful, and says "their ranks were recruited largely from the poorer classes, they lacked intellectual prestige, and no doubt their opposition to Hellenism in some respects had the weakness of mere unreasoning conservatism." Various suggestions like Saints, Pious Ones, Loyal Ones, Devotees, Tender Ones, Protestants and Pietists have been made, but it seems best in this case to fall back on a simple transliteration. No doubt there are certain similarities between the Pietists of the seventeenth century and the Chasidim, but the comparison must not be carried too far. The same root is commonly translated in A.V. "mercy" or "kindness," and less frequently "goodness," "pity," "favour,"

with "Holy" and "Godly" sometimes as adjectives. (*See KINDNESS.*)

CHASTEN (*see WISDOM*).

CHEERFUL (*see GOOD*).

CHIEF (*see TITLES*).

CINNAMON (*see PLANTS*).

CLOUD (*see WEATHER*).

COMMEND (*see PRAISE*).

COMMIT (*see WORK*).

COMPANION (*see FOOD and FRIENDS*).

COMPREHEND (*see WISDOM*).

CONDUCT. This is the translation in this version of the word in 6<sup>22</sup>, 11<sup>3</sup> and 18<sup>16</sup> which the E.V.'s translate "lead" or "guide." The root meaning is "to lead forth," and is perhaps the nearest approach in Hebrew to our word "educate," which means "to bring out" in contrast to "instruct," which means "to pile up" or "cram." In English in the sixteenth century, education meant to bring up children—generally of noble birth—presumably either in order to draw out their latent faculties, or to extricate them from the common ruck, in fact to make them egregious. In Latin, the word "duco" also means to lead, or conduct, or deduce, and "ductus" meant generalship. Cf. the Italian Duce.

CONFIDENCE (*see TRUST*).

CONSCIENCE (*see HEART and SOUL*).

CONSIDER (*see WISDOM*).

CONTENTION (*see JUDGMENT*).

CONTRARY (*see FROWARD*).

CONTROL (*see WISDOM*).

CORD (*see GUIDANCE*).

CORN (*see PLANTS*).

CORRECT (*see WISDOM*).

CORRUPT (*see DESTROY and SIN*).

COUNSEL (*see GUIDANCE*).

COUNTRY (*see EARTH*).

CROOKED (*see FROWARD*).

CRUSH (*see DESTROY*).



CRUST (*see* PATH and EARTH).

CURSE. Four different Hebrew roots are translated "curse" in Proverbs by A.V. Except that in 29<sup>24</sup> which means rather a proclamation calling for witnesses to swear on oath—a sort of police notice or summons—they are all synonymous and there is no object in differentiating between them. In this Version they are always translated "curse" except once, in 20<sup>20</sup> where the word "revile" is used. In 10<sup>7</sup> an emendation is substituted for the word translated "rot" by A.V., as it makes a better parallelism. C.H.T. says: "A curse in the mouth of God is a pronouncement of evil, in the mouth of man an imprecation, an invocation of divine punishment."

DAINTIES (*see* WISDOM).

DEAL (*see* WORK).

DECLINE (*see* TURN).

DEFILE (*see* DESTROY).

DELIGHT. There are many different Hebrew words so translated by A.V. and these same words are also translated in other passages, desire, favour, glad, grace, joy, laugh, lust, please, rejoice, sport and will. For desire, see below.

One of the words which may be included under this heading is translated "revel" in 7<sup>18</sup> and "satisfy" in 5<sup>19</sup>. In both passages it undoubtedly has an erotic meaning, and indeed elsewhere in the O.T. its sense may be gauged by the A.V. translation "drunk," "soak," "satisfiate," etc. In 11<sup>25</sup> the same word is translated "water" and may be derived from quite a different stem. The word translated "solace" in 7<sup>18</sup> also means to rejoice, elsewhere it occurs only twice in Job. A very similar looking word—only the change of one letter—means in Arabic to be lustful (from the same root comes the word young man), so possibly some such word as luxuriate or gloat is really meant here, since solace is slightly ambiguous. Another word which can be translated glad, laughter, merry, mirth, please, rejoice and shine, is almost synonymous with a not dissimilar sounding word which is translated "laugh," "exult" and "sport."

They appear in double harness in 14<sup>13</sup>. If there is any difference between them, the first is more akin to laughter and the second to sport. Exult in 23<sup>16</sup> is the translation of a different Hebrew word. One other word must be mentioned which means a ringing cry and in this Version is here always translated "shout," 1<sup>20</sup>, 11<sup>10</sup>, 29<sup>6</sup>, except in 8<sup>3</sup>. But delight and desire with their synonyms overlap one another, and readers are advised to consult both words in this glossary.

DEPART (*see* FROWARD and also TURN).

DEPOSE (*see* DESTROY).

DESIRE. In English there is a subtle difference between hoping and expecting, best illustrated by saying you may hope for the best, but expect the worst, so in Hebrew one word has the former meaning and another the latter. In this version the first is translated "hope" in both places (10<sup>28</sup> and 13<sup>12</sup>) where it is used, and the second is translated "chance" in 19<sup>18</sup>, 26<sup>12</sup> and 29<sup>20</sup>; and "prospect" in 10<sup>28</sup>, 11<sup>23</sup> and 23<sup>18</sup>, and "hope" in 20<sup>22</sup>. Another word which in Hebrew means "expect," does not occur in Proverbs but in 22<sup>8</sup> (q.v.) is substituted for "rod," thus making much better sense. With these three words is naturally associated Desire; and there are other words which may be so translated: (1) in a good or bad sense it occurs nine times in this rendering and is also translated "aspire" 11<sup>23</sup>, and "end" 18<sup>1</sup>; (2) (10<sup>3</sup>, 17<sup>4</sup> and 19<sup>13</sup>) in a bad sense. A.Gu. thinks that it always means a magical curse—a sort of incantation or exorcism. Then in 6<sup>25</sup>, 12<sup>12</sup> and 21<sup>10</sup>, there is a word which generally implies lustful desire, 3<sup>15</sup>, 8<sup>11</sup> and 18<sup>2</sup>, another word which means *lit.* delight (q.v.) can also be translated leisure or please. A word implying action such as shaking with laughter or leaping for joy, rocking oneself to and fro, almost splitting one's sides with laughter occurs in 8<sup>30, 31</sup>, when it is translated "exult," in 10<sup>23</sup>, "sport," and elsewhere "laugh." Almost synonymous with this word and occurring with it as a parallel in 14<sup>13</sup> is that variously translated Rejoice, Glad, Laugh, Merry, Mirth, Please, Shine. With it in 2<sup>14</sup> is coupled a word translated "delight," to all intents and purposes also its synonym; to

mock (1<sup>28</sup>, 17<sup>5</sup> and 30<sup>17</sup>) can hardly, like the words for laughter, be classed with synonyms for delight. It is a word always associated with scorn or derision—not with the wholesome hearty laugh, which, among all creatures, is said to be peculiar to the human race. Other Hebrew words with similar meanings are to be found in 11<sup>10</sup>, rejoice, with shout (*see* above and note on 1<sup>20</sup>) as its word-mate there; 19<sup>10</sup> luxury, and 8<sup>30f</sup> delight. Another cognate word which seven times is translated “pleasant,” once “sweet” 16<sup>21</sup>, and once “fare well” 24<sup>25</sup> in this Rendering. The A.V. in 24<sup>25</sup> translates it “delight,” and in other parts of the O.T., “beauty.” All this is a good example of how many different words overlap one another in their various shades of meaning, and how far they may stray from their original meaning.

DESTROY, DESTRUCTION. No less than thirteen different Hebrew words are so translated by A.V. in Proverbs alone, and twice as many in the whole of the O.T. The first four of the following words are also translated sometimes, but not always in this Version by the same English word: (1) 6<sup>32</sup> also translated “waster” 18<sup>9</sup>, 28<sup>24</sup>, “corrupt” 11<sup>9</sup>, and “defile” 25<sup>26</sup>; (2) 11<sup>3</sup>, 19<sup>26</sup>, 22<sup>2, 5</sup> also translated “violence” 21<sup>7</sup>, “depose” 19<sup>26</sup>; (3) 10<sup>15, 29</sup>, 13<sup>3</sup>, 14<sup>28</sup> also translated “expose” 10<sup>14</sup>, “mortification” 21<sup>15</sup>, “ruin” 18<sup>7</sup>; and (4) 16<sup>18</sup>, 18<sup>12</sup> also which means to break in pieces 15<sup>4</sup>, 25<sup>15</sup>, 29<sup>1</sup>, and in 17<sup>19</sup> is translated “fall.” All the above have in common the idea of destruction of some kind—desolation, downfall, extirpation, ruin, violence, whether applied to human individuals or whole nations, to things abstract or concrete, to the world in general or to single cities. There is little difference in their connotation but they cannot all be translated consistently by one English word, for their shades of meaning vary according to their contexts. Similar words used in Proverbs are found in 1<sup>28, 27</sup>, 6<sup>15</sup> and 17<sup>5</sup> where the Hebrew word is translated “calamity” in 11<sup>4, 23</sup>, “catastrophe” 21<sup>7</sup>, “to snatch away” 31<sup>3</sup>, “to enfeeble” and 15<sup>25</sup> “to uproot” or “root out” (2<sup>22</sup>). The following words are also more or less synonymous: “to perish” and to cause to perish, that is, to destroy. (From this root comes

the word Abaddon (q.v.), 15<sup>11</sup>, 27<sup>20</sup>, which the A.V. renders "Destruction.") In addition to the three places (1<sup>32</sup>, 11<sup>10</sup>, 28<sup>28</sup>) where it is translated in this Version "perish" it is also translated "vanish" 10<sup>28</sup>, "lost" 21<sup>28</sup>, and "waste" 29<sup>8</sup>. From the verb to bind comes the words binding, rope, steering and hence guidance (q.v.), but it can also mean enchaining and constraining, as in 13<sup>13</sup> where A.V. translated it destroy. In 13<sup>23</sup> where the text is so corrupt that it admits of no translation which makes sense, A.V. translates one verb destroy; the same root occurs in 1<sup>27</sup> and 10<sup>25</sup> where it is translated whirlwind—the connection is obvious. In 13<sup>20</sup> the A.V. translates another word "to destroy," but in 11<sup>15</sup> "to smart" and in this Version "fare ill" and "rue" are the renderings. Lastly, 31<sup>8</sup> is the only place where A.V. uses "destroy" to translate a word which it hardly means. Its real meaning is "to pass on," so conceivably it could refer to death or destruction, in the same way that we use the euphemism "So and so has passed on, over, or away" when we mean he has died. In this passage, however, it is probable that another word, "suffering," should be read instead. Four other more or less synonymous words remain to be mentioned: (1) guilty (*see* SIN) 14<sup>9</sup> and 30<sup>10</sup>, once rendered "destroy" by A.V. in Ps. 5<sup>10</sup>, but the root is more likely to be connected with an offence or trespass; (2) Swallow 26<sup>2</sup>, imbibe 19<sup>28</sup> translated "destroy" or "devour" by A.V. in sundry places, but more generally swallow up or down, which is its real meaning; (3) "Crush" 22<sup>22</sup>—to dash in pieces. In Ps. 90<sup>3</sup> A.V. destroy, cf. our expression dashing one's hopes or crushing one's spirits; (4) "Cut off," 14<sup>11</sup>. A strong word meaning to exterminate devastate, extirpate, the opposite of protect 14<sup>3</sup>, which means preserve, protect, and looks exactly the same in Hebrew except for the difference of a "tittle."

DINNER (*see* FOOD).

DIRECT (*see* GUIDE).

DISAPPROVE (*see* ANGER).

DISCIPLINE (*see* WISDOM).

DISCORD (*see* STRIFE).

DISCRETION (*see* WISDOM).

DISGRACE (*see* SHAME).

DISHONOUR (*see* SHAME).

DISPLEASE (*see* SIN).

DISPOSE (*see* JUDGE).

DISREPUTE (*see* SIN).

DIVERT (*see* TURN).

DO (*see* WORK).

DOCTRINE (*see* WISDOM).

DOGS had no place as the friends of man in the family life of the Jew; their chief source of maintenance was to act as street scavengers. If, which is most improbable, the A.V. translation in "Greyhound" 30<sup>31</sup> ("girt in both loins") is right, it is the only instance in the Old Testament where a dog is mentioned without contempt. Cf. 26<sup>11, 17</sup>.

DREAD (*see* FEAR).

EARTH in this Version is always the translation of one Hebrew word, except in 2<sup>21f</sup>, "land," 25<sup>25</sup> "country," and 29<sup>4</sup> "territory." The A.V. uses ten different English words for its Hebrew equivalent, which can apply to the whole earth or to some portion of it, or to the inhabitants of it. In 12<sup>11</sup> the word "land" is the translation of another Hebrew word, which generally means cultivated ground, rather in the sense in which a farmer would use the word. Another translated "soil" in 8<sup>26, 31</sup> means to "yield" or "produce" and applies to the inhabited world in contrast to the Earth, which may or may not be inhabited. The last word to be mentioned here is one almost always translated "field," but it may refer (as perhaps it does in 31<sup>16</sup>) to more than a mere field, what we should call an estate (such, for example, as Saul's private estate at Gibeah, *see* 2 Sam. 9<sup>7</sup>), or a "property" or "grounds," an indefinite area, as we would say "some land"—in fact, any bit of land from half an acre to a whole country. The "crust" of the earth (8<sup>26</sup>) simply means outside. (*See* PATH.) A.B.D. says it means there the outlying places as opposed to the cultivated land. There is a singular similarity with this

passage in H. G. Wells's *Short History of the World*, where he says: "There was no real soil—for as yet there were no earth-worms which help to make a soil, and no plants to break up rock particles into mould."

ELEVATE (*see* PRIDE).

ELOHIM (GOD). This word occurs only five times in Proverbs. Though plural (the plural of majesty), it is generally, though not always, construed with a singular verb or adjective. Its etymology is uncertain. There is no reason to suppose, as some have, that it indicated the Trinity. The word is also used for false gods (e.g. Ex. 20<sup>2,3</sup>) and in Ex. 21<sup>6</sup> is translated by A.V., "judges." Other Divine names are Jehovah (q.v.) and Shaddai, but this is not the place for an elaborate treatise on the subject.

ENCHAIN (*see* GUIDANCE and DESTROY).

END (*see* DESIRE).

ENDOW (*see* INHERIT).

ENDURE (*see* TURN).

ENEMY (*see* SIN).

EXALT (*see* PRAISE).

EXPECT (*see* DESIRE).

EXPOSE (*see* FEAR).

EXULT (*see* DESIRE).

EYE. The eye with which one viewed life's outlook depended very much on the epithet which qualified it. It might be good or bad, and according to the context "avaricious" (28<sup>22</sup>), "bountiful" (22<sup>9</sup>), "haughty" (6<sup>17</sup>, 30<sup>13</sup>), "straight-forward" (4<sup>25</sup>), "mocking" (30<sup>17</sup>), or "niggardly" (23<sup>8</sup>), and—of wine—"sparkling" (23<sup>31</sup>).

FAITH (*see* TRUTH).

FALL (*see* DESTROY).

FANG (*see* TOOTH).

FARE ILL (*see* DESTROY).

FARE WELL (*see* DESIRE).

FASCINATE (*see* RAVISH).

FAVOUR (*see* DELIGHT).

**FEAR.** This expression, "Fear of the Lord," which occurs many times in Proverbs is so well-known it would be almost pedantic to alter it, but it should be borne in mind that, used in connection with God, "fear" has not the significance of "dread" or "fright," so much as "respect" or "reverence." It "is not the slaves' dread of punishment, it has no 'torment' and is compatible with childlike love" (E.H.P.). Sir Thomas Browne, in his *Religio Medici*, says: "I fear God, yet am not afraid of Him." Of the use of the word in this book T.H.R. says: "The feeling which seems to be common to all its uses is that of which men are conscious when they find themselves in the presence of something or someone who is not wholly intelligible to them or is much greater than they. It is quite consistent with a happy confidence in the person who is feared. . . . 'The fear of Yahveh', then, sums up in itself the attitude which the religious man will assume towards the object of his worship." For fear of men (in the same sense) *see* Lev. 19<sup>3</sup> and Josh. 4<sup>14</sup>. There are no less than fourteen other Hebrew roots in the O.T. which A.V. translates "fear." Of these, seven occur in Proverbs which are differentiated in this Version by being translated dread, terror, afraid (*lit.* palpitation 29<sup>25</sup>), rage (*lit.* quake 29<sup>9</sup> and 30<sup>21</sup>), not to be confused with another word also translated elsewhere rage (14<sup>35</sup>) and in other passages "arrogance" and "catastrophe," "droop" (*lit.* be anxious 12<sup>25</sup>). The sixth word in Hebrew which is often translated afraid, dismayed, terrified, by A.V., more properly means destruction, and is so translated in 10<sup>15, 29</sup>, 13<sup>3</sup> and 14<sup>28</sup>, while in 10<sup>14</sup> it is translated expose, ruin in 18<sup>7</sup>, and mortification in 21<sup>15</sup>. Lastly, in 20<sup>2</sup> where A.V. uses the word "fear" in the sense of dread or terror, another word meaning wrath, which makes better sense, has been substituted in this Version.

**FEAST** (*see* FOOD).

**FEED** (*see* KEEP and FOOD).

**FIELD** (*see* FAITH).

**FITTING** (*see* GOOD).

**FLATTER** (*see* PRAISE).

**FLOCK** (*see* CATTLE).

FOE (*see* SIN).

FOOD. The Hebrew verb for to eat generally means to consume, devour, eat up, and its noun stands for food of all sorts, cf. our "eatables" and the American "eats." Bread and meat are separate words but each is often used for food generally; the former is translated "table" in 23<sup>1</sup>, much as we talk of so and so "keeping a good table," but the real distinction between the two words is that bread was the food of those who lived in agricultural districts whereas meat (something you have to tear with your teeth) is the equivalent of food in pastoral districts, where the rich could afford stalled oxen. Both words occur in the same line in 30<sup>8</sup>. Perhaps the two roots were purposely used to include equally pastoralists and agriculturists. Whatever word is used the meaning is the same and one's thoughts naturally turn to the petition in the Lord's Prayer: "Give us this day our daily bread." As is well known, the Jews had very strict dietary laws and it is possible that this verse may be a prayer for that particular kind of animal or bird or fish which a Jew was allowed to eat, and then only if properly killed and cooked—in other words, "kosher." Another interesting word means to tend or shepherd, and thus to pasture or graze. As a noun it means "messmate," or "table-companion," and hence, neighbour. The word translated "dinner" in 15<sup>17</sup> is derived from the root meaning "journey," and came to be the portion taken by a traveller to eat on his journey. This particular dinner was a mess of vegetables, i.e. a fixed ration of the cheapest diet served to farm labourers, such as they had to put up with when the produce of one year's harvest was exhausted before that of the next was ready, and this was all that a poor man could generally get. "Feast" (15<sup>16</sup>), or banquet, derives its name from "drink." In more vulgar terms it might be called a booze. There is no mention anywhere in the Old Testament of breakfast.

FOOLS AND FOLLY. There are five Hebrew words meaning Fool or Folly. The commonest is better translated "stupid" to distinguish it from the others. He is the dull, stupid, coarse, senseless fool insensible to moral and religious relations. The



derivation of the word is not quite certain, but in Arabic it conveys the idea of sluggishness, and many think its original meaning was fat, so perhaps it would not be so very far wrong if he were called "fat-headed" or stulted. He comes in for more hard knocks than any other kind of fool in Proverbs.

The next commonest word for fool in this book also has a not dissimilar radical meaning of thickness—what is called "crass," or colloquially in English, "thick-headed," and denotes insensibility induced by vicious habits. Except in 12<sup>23</sup>, where the word "nonsense" is used, the root is invariably translated "fool," "folly," or "foolishness" in this Version.

Next comes the silly simpleton or born fool who has remained so for want of instruction. W.T.D.'s definition of him is a good one—that of a man "who is incapable of receiving and using sound knowledge and has, therefore, already crossed the border line which separates the morally wise man from the fool." In Hebrew, as in English and other languages, the word "simple" is rarely used in a good sense. Both "simple" and "silly," as Trench pointed out long ago, are witness to the depravity of man; words which originally had a pure, if not an excellent, meaning, coming to indicate folly or worse. "Innocent" is on its way to a similar degradation.

The fourth word only occurs four times in Proverbs and is always translated "fool" by A.V. A.C. describes him as "a moral, not intellectual deficient who is lacking in sense of honour and decency, deliberately preferring evil to good." The word is of doubtful origin but all authorities seem to agree that this kind of fool is quite amoral, and C.F.B. thinks that "impious" is the best general rendering, while R.F.H., who says the word is derived from a root meaning to fade or wither, thinks it contains in itself a severer censure than the two previous words. He is, in short, the empty-headed atheist or unreasoning infidel who says there is no God (Ps. 14<sup>1</sup> and 53<sup>1</sup>). He is the antithesis of the noble-minded, and in 17<sup>7</sup> "Prince" might be translated "noble" and "fool" "ignoble."

The last word to be included in this classification is always translated "scorner" by A.V. He is another obnoxious kind

of fool. Not a bad definition would be "a self-satisfied cynic." W.E. refers to him as "Chief Fool." He is one who mocks at sin, scoffs at religion and ridicules advice. About him the same author, already quoted, says he might seem to be only a sapless, useless man, who is, like withered flowers, good-for-nothing but he is rotten as well as withered, and therefore corrupt and corrupting. In Pr. we learn that he will never find wisdom (14<sup>6</sup>) and delights in scoffing (1<sup>22</sup>), insults his rebuker (9<sup>7</sup>, 13<sup>1</sup>), and hates him (9<sup>8</sup>), he is arrogant (21<sup>24</sup>), and the cause of discord (22<sup>10</sup>)—in short, an abomination (24<sup>9</sup>).

FORNICATOR (*see* HARLOT).

FOUNTAIN (*see* WATER).

FREE (*see* PEACE).

FRET (*see* ANGER).

FRIEND (*see* NEIGHBOUR).

FROWARD is not used in this Version as a translation of any of the four Hebrew roots by which the A.V., especially in Proverbs, is so fond of translating the word; but it is an interesting old English word and means the opposite of toward, that is, turned from, opposed, hostile, tortuous, obstinate. All these four Hebrew roots have one idea in common, that of turning or twisting. In this version, one is always translated "contrary" except in 23<sup>33</sup>, where it is rendered "balderdash" to suit the context, and 12<sup>7</sup> where "overthrow" seems to meet the case better. The second is "perverse" in each case, except in 3<sup>21</sup> and 4<sup>21</sup> where "depart" is the English word used. The third is "crooked" in all five passages, and the fourth is "tortuous." This root as a noun is translated "bracelet" in Gen. 38<sup>18</sup> and "thread" in Jud. 16<sup>9</sup>. Its basic meaning is to twist, wreath and entwine. All these words are practically synonymous, they convey the sense of twining about, evading the truth (cf. our "twister" which St. James describes so well in 1<sup>8</sup> as "a double-minded man unstable in all his ways"), tangled, turned aside or even upside down. Another kindred word is translated "trickery" in 11<sup>3</sup>, overturn 13<sup>6</sup>, "subvert" 19<sup>3</sup>, and "unbridle" 15<sup>4</sup>.

FRUIT (*see* REVENUE).

FULL (*see* PEACE).  
 FUME (*see* ANGER).  
 FUNDS (*see* RICH).  
 FURY (*see* ANGER).

GATE. This word, which crops up so frequently in the Bible and occurs several times in Proverbs, was the open space inside the City Wall where Elders sat and administered summary "jurisdiction" (Jos. 20<sup>4</sup>). Thus the word often came to be used not so much in a literal as a figurative sense, and means a sort of forum where, no doubt, the elders also chatted among themselves and indulged in a good deal of harmless gossip. The husband of the sort of woman described in 31<sup>10ff</sup> would be proud to be there, while he whose wife was one he could only be ashamed of, simply sighed involuntarily when he sat among his friends (*see* Eccclus. 25<sup>18</sup>). (*See also* HOUSE.)

GATHER (*see* WORK).  
 GENUINE (*see* SOUL).  
 GIN (*see* SNARE).  
 GIVE (*see* TURN).  
 GLAD (*see* DELIGHT).

GOAT. Three different Hebrew words are used for this animal in Proverbs. The two commonest are the he-goat and leader of the herd (27<sup>26</sup>) and the she-goat (27<sup>27</sup>). The third (30<sup>31</sup>) means a "butter" and occurs only thrice elsewhere in the O.T. The Goat in Palestine was not considered silly, but was admired for its stately march and dignified bearing. Perhaps that is why it is so often found as a regimental mascot in the British Army. It is still used by the Arabs as a simile of dignity, and in some respects may be compared with the English "buck" in the sense of "dandy."

GOD (*see* ELOHIM).  
 GOINGS (*see* PATH).

GOLD. In addition to the usual word for this which generally refers to gold in its raw state, and occurs seven times in Proverbs, there are three grades mentioned in this book: fine (*lit.* yellow) gold 3<sup>14</sup>, 8<sup>10, 19</sup>, 16<sup>16</sup>, rare or refined gold 8<sup>19</sup>, pure

gold 25<sup>12</sup>, and gold 11<sup>22</sup>, 17<sup>3</sup>, 20<sup>15</sup>, 22<sup>1</sup>, 25<sup>11f</sup>, and 27<sup>21</sup>. Gold itself is not found in Palestine (it probably came from Syria and Nubia) but goldsmiths have practised their craft there from very early days and had their own guild.

GOOD. There is only one word in Hebrew which corresponds to this English word, but it is rendered in a couple of dozen different ways throughout the O.T. by the A.V., and, by this Version, in a dozen, viz. "Bountiful" 22<sup>9</sup>, "Cheerful" 15<sup>13</sup>, "Fitting" 17<sup>26</sup>, "Kindly" 12<sup>25</sup>, "Luck" 18<sup>22</sup>, "Stately" 30<sup>29</sup>, "Sound" 4<sup>2</sup>, "Well" 11<sup>10</sup> (and with a negative) "imperfect" 19<sup>2</sup>, "perilous" 16<sup>29</sup>, "wrong" 18<sup>5</sup> and 24<sup>23</sup>, as well as, of course, "good."

GOOD FOR NOTHING is the translation in this Version of the words Man of Belial in 6<sup>12</sup> and 16<sup>27</sup>, but in 19<sup>28</sup> where it is used adjectively applied to a witness it is translated "worthless." In the original, the word is really a compound of *bal* "without," and *ial* "use" (the latter root occurs in 10<sup>2</sup> and 11<sup>4</sup>). The A.V. translation "naughty" of this and two other words in the O.T. hardly suits present-day orthology, for that is a word now almost confined to the nursery and, since Elizabethan days, has lost all dignity on account of its application to the peccadillos of children (W.A.W.). The word originally meant "destitute" or "good for nothing" like the Latin "nequam," then it became a general synonym for bad, and later a term of extreme reprobation. The Hebrew word is not confined to the male sex (1 Sam. 1<sup>16</sup>) and in the N.T. it occurs in 2 Cor. 6<sup>15</sup> as a synonym for Satan. Milton, in *Paradise Lost*, refers to him as a fallen spirit.

GOVERN (*see* JUDGE).

GRACE (*see* DELIGHT).

GRAIN (*see* PLANTS).

GRASS (*see* PLANTS).

GREET (*see* BLESS).

GUARD (*see* KEEP).

GUILELESS (*see* TRUTH).

GUILTY (*see* DESTROY and SIN).

GUIDANCE. There is a nautical tang about this word. Its

root denotes binding, rope, steering, hence "guidance," and is variously translated in this Version: "enchain" 13<sup>13</sup>, "counsel" 20<sup>18</sup>, "direct" 12<sup>5</sup>, "leash" 20<sup>16</sup>, and "cord" 5<sup>22</sup>. (*See also* DESTROY.) In Ez. 27<sup>27</sup>, it is translated "pilot."

HABITATION (*see* HOUSE).

HAND (*see* STRENGTH).

HAPPY (*see* BLESS).

HARD (*see* WORK).

HARLOT, WHORE, PROSTITUTE, ADULTERESS.

Three different Hebrew words bear this meaning. Two, which really mean "alien" (q.v.), are euphemisms (equivalent to our "loose woman," "street walker," or "lady of easy virtue") perhaps because they were originally chiefly aliens, and perhaps, too, because the writer could hardly bring himself to think of any member of his race practising such a trade. The unambiguous word "whore," which occurs four times in Proverbs, in Hebrew means "fornicator," with or without adultery. There is yet another O.T. word which is sometimes curiously used in a similar connotation. Its radical meaning is to set apart—in a good or bad sense, hence to "consecrate" or "desecrate." It is used in Deut. to describe Temple prostitutes of either sex. There, and in four passages in Kings, the word is translated "sodomite" by A.V. In the case of males they were nicknamed "dogs" both by Jews and Greeks.

HARM (*see* SIN).

HART (*see* ROE).

HARVEST (*see* WEATHER).

HATCH A PLOT (*see* WISDOM).

HATE (*see* SIN).

HAUGHTY (*see* PRIDE).

HAY (*see* PLANTS).

HEART. The Jews and other Orientals regarded the heart very much as we regard the brain. To them it was the seat of wisdom, mirth, sorrow, humility, pride, desire, envy, thought and sense (lack of heart 10<sup>13</sup> meant senseless). Sometimes it

was almost synonymous with soul (q.v.) and sometimes it was the equivalent of conscience. As in English, so in Hebrew, the word "heart" often stood for the "centre" or "core" of things, e.g. 23<sup>34</sup>, and 30<sup>19</sup>. In this Version, no less than fourteen other different words are called in to construe it, either alone or in combination with some other word, viz. apostate, conscience, entire, glad, intellect, intention, look well, mean, modest, mind, reflect, sense, show off, thriftless.

HEAVY (*see* SIN).

HEED (*see* KEEP).

HEIR (*see* INHERIT).

HELPLESS (*see* WIDOW).

HERALD (*see* WORK).

HERBS (*see* PLANTS).

HERD (*see* CATTLE).

HIGHWAY (*see* PATH).

HONEST (*see* RIGHTEOUS).

HONEY. Palestine was a great country for bees, and honey may actually be found oozing from the crags which afford shelter for the combs (H.B.T. and S.R.D.). Bees swarm in prodigious numbers in the cliffs, so that, but for fear of being stung and on account of its inaccessibility, you could actually "suck honey out of the rock." They are also so numerous in the woods that they do in fact "drop honey" down from the trees on to the ground (W.M.T.) and this evidently gave rise to the widespread belief that honey dropped from the sky on to plants; there are references to this in Aristotle and Virgil. In many countries where honey was plentiful, mead used to be a popular drink. The bees which Samson found in the lion's jaw were probably hornets, but bees are fond of swarming in carcasses, and Orientals often killed an animal for no other purpose than to collect honey from it later on (as Virgil describes in his Georgics). It was used in cooking instead of sugar. Bees are not actually mentioned by name in Proverbs, in fact there are only four direct references to them in the whole of the Old Testament unless one includes the two Deborahs—Rebecca's nurse and the Poetess-Judge. Four

different Hebrew words for honey are used in Proverbs, one, meaning to sprinkle (used as a verb in 7<sup>17</sup>), occurs in 5<sup>3</sup>, 24<sup>13</sup> and 27<sup>7</sup>. Another, the radical meaning of which is to become brown is found in 24<sup>13</sup> and 25<sup>16</sup>, and the third, also from a root meaning to flow, in combination with it in 16<sup>24</sup> is translated honey comb. There is no mention in the O.T. of beehives, so presumably all the honey was wild (R.H.K.), but hives are known to have been kept and honey produced domestically from the earliest times. After the eulogy of the ant (6<sup>6-8</sup>) the LXX adds: "Or go to the bee and learn how strenuous she is and how wonderful is the work she accomplishes, work used by Kings and Commoners for their health. And she is desired and respected by all. Though lacking in strength, yet by honouring wisdom she is promoted." Obviously an insertion by an enthusiastic apiarist, jealous for the reputation of the bee. (See Eccclus., 11<sup>3</sup>.)

HOPE (*see* DESIRE).

HORSE. In the two passages in Proverbs where this animal is mentioned (21<sup>31</sup>, 26<sup>3</sup>) the Hebrew word used generally refers to chariot horses, while another, which does not occur in Proverbs, was a cavalry horse of lighter breed. There are other Hebrew words for horse but they also are not found in Proverbs. Riding on horseback was not common among the Jews, who preferred to use the camel or the ass (q.v.). In other parts of the Bible, the horse referred to in this book is constantly coupled (by harness) with a chariot, and more often than not for warlike purposes. It was valued for its usefulness in war, but apparently never became a friend of man.

HOUSE. This word can mean house or household, a family or a dynasty. In the concrete sense of the word, the first sort of residence, other than a cave, was no doubt a tent (Gen. 4<sup>20</sup> and 2 Sam. 11<sup>11</sup>), two different words in Hebrew both of which came afterwards to refer, chiefly, to tabernacles. The commonest word for house is BETH, which is used in a literal or figurative sense. Another sort of dwelling (3<sup>33</sup> and 24<sup>15</sup>) is one which conveys the idea of a humble country cottage, such

as a shepherd would occupy. The only interior or exterior parts of a house mentioned in Proverbs are (1) *rooms* or *chambers*. In 7<sup>27</sup> this word is used poetically of Sheol, and in 24<sup>4</sup> of the home. Its radical meaning is to surround or enclose (Syriac, to encompass or fence in). In this passage it probably refers to the niches in sepulchres for the reception of each corpse. In 18<sup>8</sup> it conveys the idea of deep penetration. In 24<sup>4</sup> the reference in the previous verse seems to infer that Wisdom having built the house, Knowledge had permeated the very rooms. (2) *Doors*, gates, porchways. The first of these comes from a root meaning to hang down, the second occurs seven times in Proverbs and with the possible exception of 14<sup>19</sup>, refers to the City's gate. (See GATE.) The third simply means opening. (3) *Window* is an unambiguous word which means that and nothing else. Its derivation is dubious, but probably comes from a root meaning "hole." In Proverbs it occurs only in 7<sup>6</sup>. (The word translated "window" in Gen. 6<sup>16</sup> simply means light, perhaps a sky-light in the roof.) In the same verse, another word translated "lattice" occurs; this, too, is of doubtful origin. It is probably the window lattice or casement which took the place of glass. Elsewhere, the only other passage in O.T. where the word is found is in Ju. 5<sup>28</sup>, but it is found also in Eccles. 42<sup>11</sup>. Lastly (4), there is the *roof* or *housetop* which was ordinarily flat, constructed of beams laid in the walls. Brushwood was laid above these and covered with earth, which was rolled or beaten hard. Such a roof, though it might resist a shower, would leak in heavy rain, and the annoyance caused by the continual dripping (19<sup>13</sup>) is used as a graphic illustration of the misery of living with a nagging wife (R.H.K.)—cf. the Latin proverb attributed to Pope Innocent III: "There are three accursed things in a house, drinking, an evil woman, smoke." The Czechs have a similar one: "Smoke, a leaking roof and a nagging wife, these three drive the farmer away from his house." The Arabs use the more alliterative substitute "bugs" for the nagging wife, using the three rhyming words *tak*, *nak* and *bak*. The *chamber on the roof* or *attic* (21<sup>9</sup>) is derived from a root meaning "to go up,"



but here the literal translation is "corner of the house top." It was probably a walled room such as the Shunamite built for Elisha (2 K. 4<sup>10</sup>), reached by an outside staircase which could be used without going through the house and meeting its inmates.

HUMBLE (*see* POOR).

HUMILIATE (*see* KIND).

IMPERFECT (*see* GOOD).

IMPIOUS (*see* SIN).

IMPORTANCE, OF NO (*see* SHAME).

INCLINE (*see* TURN).

INCREASE (*see* REVENUE).

INDIGNANT (*see* ANGER).

INHERIT. This word (13<sup>22</sup>, 14<sup>18</sup>, 17<sup>2</sup>, 19<sup>14</sup>) is not necessarily used only in the sense of succeeding as heir to anything after the death of the previous owner. It often applies to land apportioned during the owner's lifetime when periodically the land was divided into set portions and allotted to those freemen of the village who possessed the right to cultivate it and enjoy its fruits (R.H.K.), *see* 17<sup>2</sup>. The same root is translated "endow" in 8<sup>21</sup>, "property" in 20<sup>21</sup>, and "take possession" in 28<sup>10</sup>. Another word, 14<sup>18</sup> (an emendation), is also translated "are heirs to." This may apply to any sort of property whether acquired by fair means, such as purchase, or foul, such as that "greedily gotten" (20<sup>21</sup>).

INIQUITY (*see* SIN).

INJURE (*see* JUDGE).

INNOCENT (*see* RIGHTEOUS).

INSIGHT (*see* WISDOM).

INSPECTION (*see* WISDOM).

INSTRUCTION (*see* WISDOM).

INSULT (*see* SHAME).

INTELLECT (*see* HEART).

INTENTION (*see* HEART, *also* WISDOM).

INTOXICATE (*see* RAVISH).

IRASCIBLE (*see* ANGER).

**JEHOVAH** has always been translated “the Lord.” It is a hybrid word formed by combining the consonants of YaHVeH with the vowels of AdOnAI (Lord or Master), and this is the name pronounced by the Rabbis in the Synagogue, the word Jehovah or Jahveh never being uttered. Since 1518 it has been pronounced Jehovah by the Christian Church and is likely to continue to be so pronounced by all except Hebraists. The meaning of the word is a matter of debate; it is generally, but not universally, thought to be derived from the Hebrew word “to be.”

**JOY** (*see* DELIGHT).

**JUDGE** and **JUDGMENT** really mean the decision of the Judge, and therefore right. In English, the word has not deteriorated with the years, but has become synonymous with justice (q.v.). R.H.K. says that besides meaning the act of judging, it can also mean the custom of the land which to the Jew was identical with the Law (q.v.) as the word is translated in 29<sup>9</sup>. In a different sense, the same word sometimes means statute or ordinance (*see* JUSTICE). As a verb it is translated “govern” in 8<sup>16</sup>, “dispose” in 16<sup>33</sup>, and “injure” in 18<sup>5</sup>, in the sense of a miscarriage of justice. Another word translated “Judgment” by A.V. has six different shades of meaning attached to it in this Version—“cause,” “contention,” “discord,” “judgment,” “nag,” and “quarrel,” all more or less arising from the original idea of judgment. (*See also* STRIFE.)

**JUST** or **JUSTICE**. There are two Hebrew words which the A.V. translates Justice (*see* Judge-ment and Righteousness). Another cognate word which they translate “equity” in 1<sup>3</sup> means “right” or “straight,” as it is generally translated in this Version, but “seemly” in 17<sup>26</sup>. Justice, so the sages taught, was one of the three feet upon which the world stands—the others being truth and peace.

**KEEP**. There are two words which are almost, if not quite, synonymous. They occur in double harness half a dozen times, viz. 2<sup>8</sup>, 11, 5<sup>2</sup>, 13<sup>3</sup>, 16<sup>17</sup> and 27<sup>18</sup>. Their translation has to be determined by the context. In this Version one is translated

“Guard,” “Keep,” “Preserve,” “Observe,” “Tend” and “Watch,” and the other “Keep,” “Guard,” “Preserve,” “Heed,” “Protect,” “Wait” and “Maintain.” Other more or less analogous words in English and Hebrew are “Watch” 8<sup>34</sup> in the sense of concentrate; “attend” in 2<sup>2</sup>, 4<sup>1, 20</sup>, 5<sup>1</sup> and 7<sup>24</sup>, but “give heed” in 17<sup>4</sup>, “practise” in 29<sup>12</sup> and “regard” in 1<sup>24</sup>. In 29<sup>11</sup> another word signifying restrain or take captive is translated “keep in.” Lastly there is an interesting word which in 29<sup>3</sup> is translated “keep company” and in 10<sup>21</sup> and 15<sup>14</sup> “feed.” It might very well, where it is used in the sense of tending or looking after, be translated “keep,” as we speak of keeping chickens or sheep or any other animals. (But *see* FOOD and FRIEND.)

KIND (*see* GOOD).

KINDNESS. The word always in this Version translated kind, kindly and kindness, comes from the same root as CHASIDIM (q.v.). (In 12<sup>25</sup> the Hebrew is another word, *see* GOOD.) It occurs eight times in Proverbs and by the A.V. here and elsewhere in the O.T. is also translated “favour,” “godly,” “good,” “mercy,” “pity,” “holy,” “saint”; a great deal has been written about this word and opinions differ. It is applied to God and man, and is often coupled with truth or faithfulness. S.R.D. thinks “mercy” is too narrow a term, that such a distinctive word should be rendered uniformly and that “kindness” best suits all passages, but other Authorities, e.g. A.J., H.H.R. and N.H.S., think that the inner meaning is possibly devotion or loyalty. The same root has another and quite distinct meaning in 14<sup>34</sup> and 25<sup>10</sup> where it is translated “humiliation.” Elsewhere it occurs only in Lev. 20<sup>17</sup> in connection with incest. It is, as E.N. points out, a strong word.

KING (*see* TITLES).

KNOWLEDGE (*see* WISDOM).

LABOUR (*see* WORK).

LAND (*see* EARTH).

LATTICE (*see* HOUSE).

LAUGH (*see* DELIGHT).

LAW is rather a vague term. It can be used in several senses—Judicial, ceremonial, or moral. In the 119th Psalm the author uses eight different words to represent its moral side, and introduces one of them in every verse. They are translated in A.V. by Law, Commandment, Testimony, Precept, Word, Judgment, Statute and Ordinance. In Proverbs and throughout the O.T. (except once in 2 Sam. 7<sup>19</sup>) Law is invariably the A.V. translations of Torah which means radically “teaching.” To the early Jews the Torah meant much more than our word “Law.” It was the direction of God in all the affairs of life, something similar to the Christians’ conception of the Holy Spirit. The word has no connection with mundane law courts (29<sup>9</sup>). (See JUDGMENT.)

LAY UP (*see* RICH).

LEADER (*see* TITLES).

LEARNING (*see* WISDOM).

LEASH (*see* GUIDANCE).

LESSON (*see* WISDOM).

LET ONESELF GO (*see* SOUL).

LEVEL (*see* WEIGHTS).

The LION is the most frequently mentioned animal in the Bible. The usual word for it in Hebrew (22<sup>13</sup>, 28<sup>15</sup>) means an adult lion of either sex. In 19<sup>12</sup>, 20<sup>2</sup>, 28<sup>1</sup> it means a lion’s whelp. In 30<sup>30</sup> the word an old lion is used and occurs in only two other passages in the O.T. It is probably derived from a root meaning “to be strong.” Yet another Hebrew word means a roaring fierce old lion, and like the old lion may be classified as a poetical word. It is found in Job 4<sup>10</sup> where, and in the following verse, no less than five Hebrew words are used to denote a lion. Lions and bears (q.v.) are mentioned together in 28<sup>15</sup> and in other places in the O.T., e.g. Amos 5<sup>19</sup> where the reference to them is probably a variation of our proverb “Out of the frying pan into the fire.”

LIZARD. 30<sup>28</sup>. The Hebrew word probably means the “gecko,” a species of lizard familiar to all who have lived in the East. Their fan-like feet enable them to run up walls and cling to ceilings. They are very useful for catching flies

and mosquitoes. Spider (A.V.) is quite a different word in Hebrew.

LOCUST, 30<sup>27</sup>. This word means "to multiply." It is the commonest of the five different Hebrew words used in O.T. for the insect. In S.R.D.'s commentary on Joel, there is a long excursus about them (pp. 84-93) which is worth reading.

LOOK WELL (*see* HEART).

LOOSE WOMAN (*see* ALIEN).

LORD, THE (*see* JEHOVAH).

LOST (*see* DESTROY).

LOTS. The Hebrew word refers to the casting of lots though its derivation means stone (cf. our black ball)—then it came to mean portion and is used in that sense in 1<sup>14</sup>. The usual procedure in casting lots was to use the folds of a garment as a sort of ballot box, and the result (*see* 16<sup>33</sup>) was regarded as a divine decision. The lot was used for apportioning land and even used for settling quarrels (18<sup>18</sup>), the disputants agreeing to abide by the result and so being parted as dogs fighting one another are separated. Such Biblical expressions as "let us cast lots" (Jon. 19<sup>24</sup>) are the exact equivalent of our "let's toss up for it." The A.V. is singularly consistent in translating this Hebrew word always by "lot" or "lots" and never by any other word even when the sense is portion.

LOUTISH. This word might almost be transliterated "boorish." In Hebrew it certainly means "brutish," but in the sense rather of brainless, very much as we speak of a silly goose, or a stupid ass, than brutal or beastly, which is so often carelessly used when abominable (q.v.) is really the word meant.

LOVE. The root of the usual word for love in Hebrew means "to breathe after." It can be applied to sexual, parental and filial love as well as more generally to impersonal and abstract objects. Where it is in the plural (Pr. 7<sup>18</sup>) it can be fairly translated "amours." Another word translated love by A.V. in the same sense may come from a root meaning "to dangle" (elsewhere in the plural it means "breasts"). Being a favourite word with the author of the Song of Songs, it may be presumed

to have a more erotic flavour and is therefore translated "passion" in 7<sup>18</sup>. In Ecclus. 40<sup>20</sup> both this and the other root are coupled in the same line, and can be fairly translated "the affection of friends" or even "the embraces of lovers." In Pr. 6<sup>25</sup> the context obviously demands that the word should be translated "lust," in 12<sup>12</sup> "desire" and "delectable" in 21<sup>20</sup>.

LOWLY (*see* POOR).

LUCK (*see* GOOD).

LUST (*see* DELIGHT and LOVE).

LUXURY (*see* DESIRE).

MAID (*see* YOUTH).

MAINTAIN (*see* KEEP).

MAKE (*see* WORK).

MAN. It is impossible to pronounce definitely what is the difference, if any, between the two commonest Hebrew words for man—Adam and Ish, but generally speaking, it may be said that the first stands for Mankind in general, i.e. the rank and file, and the second is more the individual. In Ps. 49<sup>2</sup> both words occur in the same line, and might almost correspond to plebeians and patricians. In Proverbs the only passage where the two words are coupled together is in 8<sup>4</sup> and here, too, the difference seems to lie between those of high and those of low degree. In Proverbs Adam occurs forty-three times (and in every case the A.V. translates it "man" except in 6<sup>12</sup> where the word "person" is used), and Ish eighty-three times and always in the singular. Adam is probably derived from a root meaning earth or from the colour of blood, i.e. red. Ish may be derived from a root meaning strong or firm. In the feminine, it is woman or wife. Other words in Proverbs translated man are words which really mean "son" and "master." In 24<sup>1</sup>, 25<sup>1</sup>, 28<sup>5</sup> and 29<sup>8</sup>, another word is applied to mortal man, often in rather a derogatory sense. Other words which need not be more than mentioned here are "male" and "female," "soul" and "one"—three different Hebrew roots. The word translated Elder, or old man, simply means "bearded." In Gen. 18<sup>11</sup> it is applied to Sarah. The most interesting

word under this heading is one which, like “vir” is derived from a root meaning strong. Like our English “Esquire,” the word later included anyone of means or position, whether acquired by wealth or by worth. Once in Pr. (30<sup>23</sup>) and eight other times in O.T. it is used in the feminine and translated “mistress” or “lady.” In Pr. 30<sup>30</sup> it is applied to a lion, and might literally be translated “the gentleman among beasts.”

MERCY (*see* KINDNESS).

MERRY (*see* DESIRE).

MESSENGER (*see* WORK).

MIGHTY (*see* STRENGTH).

MIRTH (*see* DESIRE).

MISCHIEF (*see* SIN).

MISERY (*see* WORK).

MISFORTUNE (*see* SIN).

MISTAKE (*see* SIN).

MOCK (*see* DESIRE).

MORTIFICATION (*see* FEAR).

MOVE (*see* SIN).

MUDDLE (*see* SIN).

NAGGING (*see* STRIFE).

NEEDY (*see* POOR).

NEIGHBOUR. The commonest word for this in Hebrew comes from a root (*see* FOOD) meaning to tend and, in some contexts, is the equivalent of stable companion or mess mate. Fourteen times in Proverbs it is translated “neighbour” and eleven times “friend.” “Associate” (22<sup>24</sup>) and “companion” (21<sup>10</sup> and 29<sup>3</sup>) are other nouns used in this Version to translate the same word. In 27<sup>10</sup> (q.v.) the word translated “neighbour” comes from a root meaning tent or dwelling. The Jews restricted the meaning of the word neighbour to those of their own nation, and the protected foreigner or “sojourner” did not become a neighbour until he was, as we should say, “naturalized.” In 29<sup>5</sup> and other passages it may simply mean “anybody.”

NEW WINE (*see* WINE).

NIGGARD (*see* SIN).

NOOSE (*see* SNARE).

OFFSHOOT (*see* ROD).

OLD MAN (*see* MAN).

OWN (*see* SOUL).

OX (*see* CATTLE).

PAIN (*see* WORK).

PARRY (*see* TURN).

PASSION (*see* LOVE).

PATH, WAY, STREET, HIGHWAY, BROADPLACES.

The two first words are the commonest names in the A.V. for what is meant in English by a thoroughfare; both words, however, are repeatedly used in a metaphorical sense, e.g. in 2<sup>8</sup>, 3<sup>6</sup> and so on. In a literal sense the A.V. uses either word indiscriminately for the two most common Hebrew words. The first has the radical meaning of wandering (for an interesting derivative from this word, *see* FOOD), and the second meaning, to tread, is mostly used poetically. Another word translated "path" by A.V. originally referred to a cart track or entrenchment. It is also translated "going" in 2<sup>18</sup>, 5<sup>6</sup>, 20<sup>14</sup>, and "track" in 2<sup>15</sup>. Yet another similar word comes from the root to "exalt" (4<sup>8</sup>), i.e. lift or cast up, and as a noun came to mean a highway (15<sup>19</sup>, 16<sup>17</sup>) or perhaps a causeway where all obstructions have been cleared away. As a verb (4<sup>8</sup>) it also means to exult or highly esteem. Another Hebrew root signifies "to be prominent" and therefore indicates a raised pathway. In this Version 1<sup>15</sup>, 3<sup>17</sup>, 7<sup>25</sup>, 8<sup>2</sup>, 20, it is always translated "path." Then there is the root giving the idea of breadth or open spaces—plazas or "squares." As a verb it is used in 18<sup>16</sup> (q.v.). Lastly, in 7<sup>8</sup> the word translated "street" by A.V. very likely refers to the market place, by which name its Arab equivalent is still known in the East. It may come from a root meaning "to be abundant." Another word translated "street," 1<sup>20</sup>, 7<sup>12</sup>, means outside, and is so translated in 22<sup>13</sup>



and 24<sup>27</sup>, while in 5<sup>16</sup> it is translated "abroad," and in 8<sup>26</sup> "crust." Its derivation is unknown. Under this heading may also be mentioned "step" or "stroll," where it seems to convey the idea of someone ambling or sauntering with apparent aimlessness along the street. As a verb it is often used of a rather pompous or stately march (30<sup>29</sup>, also Judges 5<sup>4</sup> and Hab. 3<sup>12</sup>).

PAY ATTENTION (*see* WISDOM).

PEACE. The primary meaning of this word in Hebrew appears to be completeness, safety, and then peacefulness. Its various shades of meaning included the repayment of a debt or a grudge, freedom from restriction (13<sup>13</sup>). In 11<sup>1</sup> it is applied to weights and the obvious English equivalent for it is "full." As a verb, it is translated in this Version "repay" (25<sup>22</sup>) or "requite" (11<sup>31</sup> and 20<sup>22</sup>). The word was commonly used among Jews in salutation, "Peace be with you" at meeting and "Peace go with you" at parting. The peace offering (*see* SACRIFICE) referred to in 7<sup>14</sup> was that ordered (*see* Lev. 7<sup>15f</sup>) to be eaten within twenty-four hours of the vow being "paid." A verb from the same root is so translated in the next line. The woman, therefore, had an extra bait—a good supply of meat at home—with which to attract her victim. This root is a good example of how one word in Hebrew can bear many different meanings in English, for the A.V. translates it by over twenty different English words. They are: amends, make; end; finish; full; good, make; just; pay; peace, perform, perfect, prosper; quiet; ready, make; recompense; render; repay; requite; restore; reward, surely; whole.

PERFECT (IM-) (*see* GOOD and STRENGTH).

PERFUME (*see* PLANTS).

PERILOUS—NESS (*see* GOOD).

PERISH (*see* DESTROY and SIN).

PERVERSE (*see* FROWARD).

PITFALL (*see* SNARE).

PLANT (*see* STRENGTH).

PLANTS. The following plants are mentioned in Proverbs:

ALOE, 7<sup>17</sup>, which must not be confused with the flowering

aloe of modern gardens. It is probably the *aquilaria agallochum* of India. It reached a height of more than 100 ft. and its wood, when burnt, gives off a pleasant smell (W.H.G.). The aloe mentioned in Number 24<sup>6</sup> is probably another kind about 8–10 ft. high with a large bunch of leaves at the head, broad at the bottom and growing narrower towards the point. Viewed from the distance in groups they are not unlike an encampment of tents.

APPLE, 25<sup>11</sup>. Some authorities take this to be a quince, some the citron, and some the orange. Others support the A.V. translation apple. H.B.T. adduces many good arguments in favour of the apricot. Apples do undoubtedly grow in some parts of Palestine, though not so abundantly as oranges or apricots.

BRAMBLE (*see* THORN).

BRIAR (*see* THORN).

CINNAMON, 7<sup>17</sup>, is closely allied to cassia, but less pungent and more agreeable. They both belong to the same family which includes the bay tree, the camphor tree and other aromatics. It is a native of Ceylon.

CORN GRAIN, 3<sup>10</sup> and 11<sup>26</sup>, 14<sup>4</sup>. The commoner cereals of Palestine are wheat, barley and millet. Oats and rye are unknown or very rare. The last is probably spelt or vetch.

GRASS, HAY, AFTERGROWTH, 27<sup>25</sup> (meaning green) is translated grass and hay by A.V.; in this Version hay, by which is not meant, dried grass, but recently mown grass cut green as wanted for the cattle to eat fresh. Aftergrowth, from the verb to sprout, is the second crop, which springs up afterwards.

HERBS and HERBAGE. Two Hebrew words in Proverbs so translated in 19<sup>12</sup> and 27<sup>25</sup> are of doubtful origin, but possibly mean “dry,” and in 15<sup>17</sup> “green.” Both words are general terms and do not indicate any particular plant.

MYRRH, 7<sup>17</sup>, is the balsam *odendron myrrh* of botanists, a low thorny tree rather like an acacia, the wood and bark emit a pungent aromatic odour, and when punctured there oozes from the bark a viscid liquid which rapidly hardens

on exposure to the air and becomes a sort of gum which, in this simple state, is the myrrh of commerce (H.B.T.).

NETTLE (*see* note on 24<sup>31</sup>).

OIL. The principal vegetable oil of Palestine came from the olive tree and was once one of the country's principal products and an important export. Apart from its use as a food, an illuminant, and for ceremonial purposes, it was emblematic of smoothness 5<sup>3</sup>, slipperiness 27<sup>16</sup>, luxury 21<sup>17</sup>, and rejoicing 27<sup>9</sup>.

THORN. Five of the eighteen Hebrew words signifying some prickly shrub translated Briars, Brambles, Thistles, and Thorns in this Version and others indiscriminately in A.V. are all difficult to identify more closely.

WORMWOOD. The *Artemisia absinthium* of botanists, a herb belonging to the same family which includes daisies, dandelions, chrysanthemums, and thistles. The genus is remarkable for their intense bitterness. There are 7 species in Palestine (W.H.G.).

PLEASE (*see* DELIGHT).

POOR AND NEEDY. To all intents and purposes, the two words in Hebrew generally translated "poor" are synonymous. The one means to be in want or impoverished—the other comes from a root to be thin and (figuratively) reduced, feeble, weakly, brought low. The Hebrew word meaning desirous or desiring, in want, and so acquiescent or submissive, is always translated "needy" in this Version (four times). There are two words which not only confuse the English student of Hebrew but, no doubt, caused much confusion to copyists on account of the very close similarity of sound and sight between them. All that can be said here, is that the difference in meaning may roughly be said to be this, one means submissive, i.e. one who submits voluntarily. In the Psalms the word is often translated "meek." In Proverbs the A.V. translates it "humble," "lowly" and "poor." The second is one humbled involuntarily, i.e. "afflicted." This word then may be taken in a passive, and the other in an active sense. There are several other words in Hebrew which are near synonyms, one means to lack, need, want or be poor.

The A.V. translators of Proverbs use no less than eight different words to translate this one root, viz. poor, poverty, penury, lack, want, need, void and destitute. Two other words must be mentioned here, a word which has the radical meaning of "abase" (25<sup>7</sup>, 16<sup>19</sup> and 29<sup>23</sup>) and is translated by A.V. "lowly" and "humble" and in 6<sup>3</sup> "destruction." The root meaning of the word is to "trample" or "tread," though the A.V. translates it "humble." In 25<sup>28</sup> it is more properly translated by A.V., "troubled." Its root probably has no connection whatever with "humble" or "poor." In 11<sup>2</sup> the word translated "lowly" by A.V. means rather "modest" and is so translated in this Version, while in 26<sup>28</sup> that translated "afflicted" by A.V. should be emended to "destruction."

POPULARITY (*see* PRAISE).

PORCHWAY (*see* HOUSE).

POSSESSION (*see* INHERIT).

POTENTATE (*see* TITLES).

POWER (*see* STRENGTH).

PRACTICE (*see* KEEP).

PRAISE. The usual word for Praise and so translated in 27<sup>2</sup>, 31<sup>28, 30, 31</sup> is the root from which come the words Allelujah or Hallelujah and Praise Yah; it is also translated "acclaim" in 28<sup>4</sup>, "commend" (12<sup>8</sup>) and in 27<sup>21</sup> the same root, as a noun, is translated "popularity." To praise oneself is to boast (*see* PRIDE). Two cognate words are "flatter" (also translated "smooth" (5<sup>3</sup>)) and "exalt" (4<sup>8</sup>), which, as a substantive, is translated "highway" (*see* PATH).

PRESERVE (*see* KEEP).

PRIDE. There are several roots in Hebrew from which words meaning proud or haughty can be obtained. For example: (1) "to rise up" and so to be boastful, 14<sup>3</sup>, 15<sup>25</sup>, 16<sup>18, 19</sup>, 29<sup>23</sup>; (2) "to be high" or haughty, 16<sup>5, 18</sup>, 18<sup>12</sup>, and 17<sup>19</sup>, braggart; (3) "to boil up" or act presumptuously, 11<sup>2</sup>, 13<sup>10</sup>, 21<sup>24</sup>; (4) "to be elated," hence arrogant or aggressive, a rare word translated "haughty" in 21<sup>24</sup>; (5) "to be high," also translated "haughty" in 6<sup>17</sup>, 30<sup>13</sup>—in a good sense it is translated

“elevate,” 11<sup>11</sup> and 14<sup>34</sup>; (6) “to grow wide” or broad, translated “proud” in 21<sup>24</sup> and 28<sup>25</sup>. In connection with this word, one is reminded of a saying they have in some parts of Africa that a man’s verandah is too wide for him, meaning that he is being more pretentious than he can afford, by living beyond his means in a house too big for him. All the above, though from different roots, have in common the idea of height or breadth and might equally be translated proud, haughty, boastful or presumptuous. In addition to the above words, boast in 20<sup>14</sup>, 25<sup>14</sup> and 27<sup>1</sup> means literally to praise oneself.

PRINCE (*see* TITLES).

PROPERTY (*see* RICH, *also* INHERIT).

PROSPECT (*see* DESIRE).

PROSTITUTE (*see* ALIEN and HARLOT).

PROTECT (*see* KEEP).

PROUD (*see* PRIDE).

PROVIDE (*see* STRENGTH).

PRUDENCE (*see* WISDOM).

PURGE (*see* RANSOM).

PURPOSE (*see* STRENGTH).

PURSE (*see* WINK).

PUT AWAY (*see* TURN).

PUT BY (*see* STRENGTH).

QUARREL (*see* STRIFE, JUDGE and TOOTH).

RAGE (*see* ANGER and FEAR).

RAIN (*see* WEATHER).

RAM (*see* ROE).

RANSOM. The word so translated in 6<sup>35</sup>, 13<sup>8</sup> and 21<sup>18</sup> is Kopher, the radical meaning of which is to “cover” (but never in the sense of conceal or hide). Bearing this in mind, it is easy to follow the transition from “purge” in 16<sup>6</sup> to “calm” in 16<sup>14</sup>. In other parts of the Old Testament any of the following words might be suitable: compensation, forgiveness, propitiation, redemption or satisfaction; and as a verb expiate, be merciful,

pacify, pardon. In Amos 5<sup>12</sup> the A.V. uses the word "bribe," but in the margin gives as an alternative, ransom; the same idea is obvious in 6<sup>35</sup>. In the Pentateuch, "atonement" (meaning reconciliation or appeasement) is the A.V. translation. From the same root comes the word mercy seat, but both those may be regarded as technical terms, though they are not so used in Proverbs.

**RAVEN.** The Raven was an unclean bird of prey (among Orientals) of ill-omen. When feeding on a dead or dying body—like the "mutton-bird" of New Zealand—it plucked out and ate the eyes first. Derivatives of the English word in A.V. include the verb (Gen. 49<sup>27</sup>), the substantive (Na. 2<sup>12</sup>), "ravin" (this word also occurs three times in Shakespeare, but is now obsolete), and the adjective (Ps. 22<sup>13</sup>), ravening. The ravens who fed Elijah (1 K. 17) may have been the inhabitants of the village Arobi, or a sort of Society which called itself "the Ravens," just as in Africa to-day there are "Leopards" of Sierra Leone and "Lions" of Tanganyika and other societies named after animals, and in England harmless clubs like "the Hawks" of Cambridge. The Hebrew word for raven has no connection with the word translated by A.V. "raven," (Ps. 22<sup>13</sup>), but really means "to tear" and is sometimes translated "meat" (*see* FOOD). The bear of Pr. 28<sup>15</sup> derives its epithet "ravenous" (A.V. ranging) from a rare word used of locusts leaping about and swarming (Joel 2<sup>9</sup>, Isr. 33<sup>4</sup>) or of chariots jostling one another (Nahum 2<sup>4</sup>). In Ps. 107<sup>9</sup>, A.V. translates the word "longing" and P.B.V. "empty." It evidently means "looking for something" and may, therefore, be translated "hungry" or "ravenous." However, it is quite possible that in Pr. 28<sup>15</sup>, it should be emended to "bereft," as in 17<sup>12</sup>.

**RAVISH.** Although the early meaning of this word in English was confined to acts of violence and rape, it came later to have a less coarse connotation, and by a sort of hyperbole to be used, especially adverbially, in connection with legitimate, as well as illegitimate love. In Hebrew the literal meaning of the word is to "reel" or "be intoxicated." In 5<sup>19f</sup> it occurs twice, and in this Version is translated by two different

English words, in 5<sup>19</sup> “ravish” and in 5<sup>20</sup> “fascinate,” to mark the distinction between lawful and illicit intercourse. This word was originally connected with witchcraft and is often associated with the power which snakes have over their victims, as Eve experienced when she was “beguiled” (not the same word in Hebrew) by the serpent.

RECOIL (*see* TURN).

REDEEMER or GOËL. A technical term equivalent to Vindicator or Avenger, i.e. the next of kin whose duty it was, according to the Levitical law, to reclaim a right which had lapsed or been lost, especially in the case of the fatherless. The classical example is Ruth’s claim on Boaz.

REFLECT (*see* HEART).

REGARD (*see* KEEP).

REJOICE (*see* DELIGHT).

REMOVE (*see* TURN).

RENDER (*see* TURN).

REPAY (*see* PEACE).

REPLY (*see* TURN).

REPROACH (*see* SHAME).

REQUITE (*see* PEACE).

RESERVE (*see* RICH).

RETURN (*see* TURN).

REVEL (*see* DELIGHT).

REVENUE. The dictionary definition of this foreign word (*anglice* “comeback” or “in come”), “that which comes into one as a return from possessions—income from any source,” might stand verbatim as a definition of the Hebrew word. In English it has lately come to have a specialized meaning, and to be applied almost entirely to national finance. In the O.T. it is applied to crops as well as cash, and to words as well as wealth. On each of the eight occasions where the word occurs in Proverbs this Version translates “revenue” (except in 18<sup>20</sup> where “outpourings” seems to suit the context better), though it is true that in 10<sup>16</sup>, 14<sup>4</sup>, 15<sup>6</sup> and 16<sup>8</sup> the translation “capital” is almost indicated.

REVILE (*see* CURSE).

REWARD (*see* WORK and TURN).

RICH. The commonest word in Hebrew for rich, or riches, is perhaps the most unequivocal word in the O.T. for it is translated in A.V. by no other word. In this Version it is once otherwise translated, viz. "money" in 11<sup>16</sup>. In 8<sup>18</sup> it is coupled with another word the root of which means to be easy, cf. our "easy circumstances." This has varying shades of meaning, but generally indicates wealth in some form, such as "money" 29<sup>3</sup> or "substance" 1<sup>13</sup>, 3<sup>9</sup> and 8<sup>18</sup>. In 30<sup>15, 16</sup> the insatiable leech and her daughters used the word in a peculiar way which cannot be translated into English by any other better word than "Enough," unless it were "Abundance" or "Sufficiency." Other words which may be included here are (1) "funds" in 27<sup>24</sup> (an emendation), and "treasure" (several times); (2) also translated "treasure" in 2<sup>1</sup>, but "reserve" in 10<sup>14</sup>, "lay up" in 2<sup>7</sup>, 7<sup>1</sup> and 13<sup>22</sup>, and, in 27<sup>16</sup>, because of the context, "muffle"; and (3) another "treasure" (in 15<sup>6</sup>) but "resources" in 27<sup>24</sup>. All three words indicate in one way or another stored up capital, and all three have in common the sense of treasure. But "treasure trove" in 31<sup>11</sup> (*see* note thereon) is literally "spoil." Still another word which occurs nowhere else except in Ecclus. 42<sup>3</sup> is translated "property" in 8<sup>21</sup>. It is coupled there with a verb translated "endow" which as a noun is also translated "property" in 20<sup>21</sup>. This sort of property may be inherited or otherwise acquired.

RIGHT (*see* JUDGE and RIGHTEOUSNESS).

RIGHTEOUS-NESS. The word usually so translated in this Version is also translated "innocent" in 18<sup>5</sup>; "justice" in 1<sup>3</sup> and 8<sup>15</sup>, and "right" in 18<sup>17</sup>, which are the more usual translations for three other words. R.H.K. says: "The word was commonly used to denote a legal status rather than a moral quality of a man who won his case either in a law court or by popular verdict"—not so much of one who was acquitted by universal consent, but as we should say, "a white man" or "a pukha sahib." A synonym of the Hebrew word is that which in 1<sup>3</sup> and 17<sup>26</sup> is translated "Equity" by A.V. It has the root meaning of straight, even, smooth, upright. Cf. our



“straight as a die” (though few people who use that proverbial phrase have any very clear idea of its real meaning). It is usually translated in this rendering “straight” or “right,” but in 17<sup>26</sup> “seemly” fits in better with the context. In this group of words must be included another so often translated “perfect” by A.V. It is a difficult word for which to get the exact English equivalent; it is not exactly perfect, blameless or spotless; “integrity” conveys the meaning better, and is so translated by A.V. in 19<sup>1</sup>, 20<sup>7</sup> and 11<sup>3</sup>, but in 2<sup>21</sup> and 11<sup>5</sup> “perfect” and in 29<sup>10</sup> “upright.” The word conveys the idea of rectitude or honesty, and in the thirteen passages where it occurs in this Version, it has been translated “honest” to distinguish it from “right.” Ritually it is the opposite of blemish and blot (Lev. 22<sup>21</sup>). Then, too, there is the word always translated in this Version “innocent,” though the A.V. has a dozen different English words throughout the O.T. by which it is translated. The meaning is innocent of charges in sight of God and man—almost the equivalent of “no case to go to the jury.”

ROD. In this Version, the word Rod, which occurs six times, is used only in connection with chastisement, but elsewhere in the Old Testament it is used figuratively in other senses—as a sceptre, or a branch of a family, i.e. a tribe. It is (says C.F.B.) a short club studded with nails used by shepherds as a weapon of defence. In the well-known line in Ps. 23 it is coupled with staff, which is a walking stick for supporting oneself on rough and difficult ground. As a noun it is not to be found in Proverbs, but its root occurs in 3<sup>5</sup> in the sense of leaning or relying upon. The word translated “rod” by A.V. in 14<sup>3</sup>, and in this rendering, “offshoot,” is another Hebrew word which means twig.

ROE, STAG. Assuming, which is reasonable, that the emendation for “fool” in 7<sup>22</sup> is right, it does not necessarily follow that “stag” is the proper translation. This word in A.V. is rendered “hart” (fem.) eleven times, “hind” ten times, and “roe” in 6<sup>5</sup>, but more often “ram” which lexicographers regard as a separate word, the pointing being

different. Deer of any sort were probably not very common in Palestine, and now are almost extinct.

ROOF (*see* HOUSE).

ROOM (*see* HOUSE).

ROOT OUT (*see* DESTROY).

ROTTEN (*see* SIN).

ROUGH (*see* STRENGTH).

RUBBISH (*see* SIN).

RUBIES. W.H.S. says the word comes from a root "to turn" and was thought to mean the facets of a jewel which sparkles at every turn. It may also signify the turning or the attractive power of the magnet. Others think it is derived from an obsolete word meaning to glitter. Most commentators favour the translation "corals" and some "pearls." All three words occur in Job. 28<sup>18</sup>. Whatever the real meaning may be, the word signifies something very precious. Since "rubies" in all the passages, 3<sup>15</sup>, 8<sup>11</sup>, 20<sup>15</sup>, 31<sup>10</sup> where the word occurs in this book has become proverbial the A.V. translation has been kept.

RUE (*see* DESTROY).

RUIN (*see* FEAR and DESTROY).

RULER (*see* TITLES).

SACRIFICE means ritual slaughter. There were two kinds. Certain animals when slaughtered could be eaten only as a sacrifice, but others were allowed to be taken away and consumed at home, provided they were eaten the same day, such was the peace offering, 7<sup>14</sup> (*see also* PEACE), which was an additional bait to the young man whom the "gadabout" was trying to seduce. The only other places where the word sacrifice is used in Proverbs in a general ritual sense are in 15<sup>8</sup>, 21<sup>3, 27</sup>, but in 17<sup>1</sup> it is translated "feasting" which fits in better with the context. After all, the Holy Communion is called the Lord's Supper, and the Passover was called the Feast of Unleavened Bread. Besides the peace offering (really a thank-offering), there were several others, but as they are not mentioned in Proverbs they need not be referred to here.

SAFE (*see* TRUST).

SAGACIOUS (*see* WISDOM).

SALVATION (20<sup>22</sup> and 28<sup>18</sup>) originally meant Deliverance or Victory in its wider and more material sense, not only its narrower and now more spiritual sense, forgiveness of sins. Isaiah, Joshua, Jesus and other proper names are derived from the same root.

SAVE (*see* SALVATION and TRUST).

SCALES (*see* WEIGHTS).

SCOFFER (*see* FOLLY).

SCORNER (*see* FOLLY).

SEASONS (*see* WEATHER).

SECURE (*see* TRUST).

SEEMLY (*see* RIGHTEOUS).

SELF (*see* SOUL).

SENSE (*see* WISDOM and HEART).

SERVANT (*see* WORK).

SEVERE (*see* SIN).

SHADES, or REPHAIM as R.V. margin—a transliteration of the Hebrew. Originally, these men were an aboriginal race of giants, now extinct, powerless, and shadowy (in fact, ghosts), who inhabited parts of Palestine. Other races of giant stature were the Enim and the Anakim, and noted individuals were Goliath and perhaps Og.

SHAME. These are two Hebrew words frequently translated shame. In this rendering one is always and only translated “shame” five times—the other is so translated six times, but the same root is also translated “dishonour” 6<sup>33</sup>, “insult” 12<sup>18</sup> and “of no importance” 12<sup>9</sup>. Another word in this Version is, in 13<sup>5</sup> (*see* note thereon), and in 19<sup>26</sup>, coupled with that first mentioned, the translation is “despicable.” One other word may be mentioned in this connection: it is translated “reproach” in 6<sup>33</sup>, 17<sup>5</sup> and 27<sup>11</sup>, “disgrace” in 18<sup>3</sup>, and “insult” in 14<sup>31</sup>.

SHEOL. This is a word best left untranslated. The root of it is dubious. If an English word is necessary, “underworld” would be as good as any, had it not become ambiguous. In the

A.V. it is translated "grave," "hell" and "pit," but none of them exactly fits the real meaning of the word to the Jew who was supposed to have no conception of any resurrection, or even of immortality and never connected the word with the meaning attached to it by Victorian fundamentalists. It is commonly translated "Hades" by the LXX and "inferno" by the Vulgate, but whether it corresponds to the N.T. Hades is another matter. To the Hebrew it probably conveyed the idea of a vast pit of silent lifeless gloom from which there was no return—the last abode of all—good and bad—prince and pauper—in fact, a place where the wicked no longer trouble and the weary are at rest. References to this word elsewhere in the O.T. are somewhat conflicting. All the imagery which the writers introduce to illustrate the idea of Sheol was taken from funeral rites. The sepulchres of the Hebrews were extensive caves or vaults excavated from the native rock. The roofs were generally arched and some were so spacious as to be supported by colonnades. All round the sides were cells for the sarcophagi; a great stone closed the narrow entrance which excluded all light (R.L.).

SHOW OFF (*see* HEART).

SHIELD. The Hebrew of this word comes from a root meaning to "cover," "surround," "defend." The one referred to in 2<sup>7</sup> and 30<sup>5</sup> was a small round shield carried by the armed infantry and was generally greased in order to make its surface slippery. Another kind of shield was oval or rectangular, and might be high. It was used as a defence against heavily armed artillery and was the sort carried by his bearer in front of Goliath. No part of him, therefore, was exposed except his face, or perhaps only his forehead which, as David was an expert marksman, became his "tendon Achilles." From the same root as the former word for shield comes the verb (4<sup>9</sup>), "with a crown of glory shall she *surround* thee," and the adjective (6<sup>11</sup>), "want like an *armed* robber."

SHINE (*see* DESIRE).

SHOUT (*see* DELIGHT).

SHREWD (*see* WISDOM).

SHUFFLE has a sort of derogatory sound about it, and has had since the sixteenth century. Even the harmless shuffling of cards has its equivalent in "manipulating matters." "Shifty" and "shambling" are almost synonyms. In 6<sup>13</sup> the literal translation is "to speak with the foot," but in Rabbinic Hebrew the root also has the meaning of rubbing (e.g. ears of corn). Syriac and Vulg. translate "scrape."

SIMPLE (*see* FOLLY).

SIN. In this Version, forty different English words are employed to translate twenty different Hebrew words which are synonyms or near synonyms with sin and wickedness. The principal ones mean: (1) to miss the mark, or deviate from the true faith, and is translated "avoid" (8<sup>36</sup>), "fall short" (19<sup>2</sup>), "harm" (20<sup>2</sup>); (2) is generally translated in this Version "transgression"—it conveys the meaning of revolt, e.g. rebellion of a subject against a ruler; (3) is translated "wicked" (except in 13<sup>17</sup> where "untrustworthy" seems to suit the context better), it indicates the status of guilt before a judge; (4) comes from the root of another common word signifying "evil," but is also translated "bad" (20<sup>14</sup>), "displease" (24<sup>18</sup>), "disrepute" (13<sup>17</sup>), "harm" (3<sup>30</sup>), "heavy" (25<sup>20</sup>), "niggard" (23<sup>6</sup>), "rotten" (25<sup>19</sup>), "rubbish" (15<sup>28</sup>), "severe" (15<sup>10</sup>). It occurs over sixty times in Proverbs—another example of how impossible it is to attempt to keep to one English word for each Hebrew one. They are bound to overlap and to have different shades of meaning according to the context; (5) indicates an offence committed against a person. It may also be the money compensation or fine paid, or even the sin offering (R.H.K.). In 30<sup>10</sup> the root is used as a verb. There and in 14<sup>9</sup> it is translated "guilty"; (6), (7) and (8) all mean, and in different places are translated, "avert," "backslide," "decline," "depart," "err," "move," "perish," "put away," "ravish," "stray," "turn," and "wander." In 20<sup>1</sup> (8) is translated "intoxicate"; (9) is "iniquity" and is also translated "mischief" (6<sup>12-18</sup>), "misfortune" (12<sup>21</sup>) and "worthless" (19<sup>28</sup>); (10) which in Proverbs only occurs in 16<sup>10</sup> means to "make a mistake," a priestly word which has the fundamental

meaning of acting unfaithfully or betraying a cause. In addition to all these words, there is one which, in conjunction with "heart," is translated "muddle-headed" (12<sup>8</sup>) and another which might almost be transliterated evil like the German Übel. In 22<sup>8</sup> it is translated "corrupt" and in 29<sup>27</sup> "impious." Yet a thirteenth has the significance of "wrong" (8<sup>36</sup>) but generally committing wrong with "violence" (4<sup>17</sup>, 10<sup>11</sup>, 13<sup>2</sup>, 16<sup>29</sup>). The verb to hate, and therefore as a noun "enemy" (25<sup>21</sup>) or "foe" (27<sup>6</sup>), is translated "violate" in 29<sup>24</sup>. Some of the words which will be found under FOLLY are also on the borderline of sin, such as ignoble or churl; and stupid. But *see* FOLLY.

SLAVE (*see* WORK).

SMOOTH (*see* PRAISE).

SNARE. There are six different words in Hebrew with the meaning of gin, mesh, net, noose, pitfall, snare or trap. The commonest, as far as Proverbs is concerned, comes from a root "to lure." Beside being translated "snare" eight times in this Version, it is also translated "entangle" (12<sup>13</sup>) and "pitfall" (20<sup>25</sup>). Some authorities think it may have been a fowling instrument, or a kind of boomerang or throwing club, such as are depicted on Egyptian monuments. Another root, the primary meaning of which is "to take possession," is translated "noose" in 29<sup>5</sup> and "supplant" in 30<sup>23</sup>. The word "gin" (7<sup>23</sup> and 22<sup>5</sup>) in this Version is the translation of a word the meaning of which is dubious. "Trap" (5<sup>22</sup> and 6<sup>2</sup>) comes from a root which simply means "to take." In Job 18<sup>8-10</sup> no less than five different Hebrew words are translated by A.V. net, snare, gin, snare, and trap—the second snare would have been much better translated "noose," and two other words translated "robber" and "drive" could quite correctly be translated "snare" and "entrap."

SNATCH AWAY (*see* DESTROY).

SNOW (*see* WEATHER).

SOIL (*see* EARTH).

SOJOURNER (*see* ALIEN and NEIGHBOUR).

SON (*see* MAN and YOUTH).

SORROW (*see* WORK).

SOUL and SPIRIT. With two exceptions in the A.V. Soul is always the translation of one Hebrew word. The Latin equivalent is "animus," though perhaps the anglicized "ego" is better. It is common to all organic beings, both plants and animals. It has a variety of subtle meanings, but broadly speaking, it may be said to correspond to one's living self, the seat of desire, e.g. 13<sup>2</sup> and 16<sup>26</sup> (where it is translated "appetite"), 21<sup>10</sup>, frequently it stands simply for a personal pronoun (e.g. 27<sup>7</sup>), sometimes rather an emphatic one—as we should say "one's very self," and more colloquially, "poor soul." In 25<sup>25</sup> the A.V. translates the Hebrew "a thirsty soul," a phrase not uncommon with us, but owing to its double meaning perhaps it is better to render it "parched throat." Other examples of the use to which the word can be put are to be found in 14<sup>10</sup> "own," 16<sup>26</sup> and 23<sup>2</sup> "appetite," 27<sup>9</sup> "genuine," 29<sup>24</sup> "conscience," 31<sup>6</sup> "heart," and nine times "self." Spirit has the radical meaning of breath, wind and spirit. It can be applied to God, man and animals, and is used in many metaphorical senses as well, such as 29<sup>11</sup> "let oneself go"; 16<sup>19</sup> and 29<sup>23</sup> "lowly"; and 25<sup>28</sup> "restraint." A third word is found in Pr. 20<sup>27</sup> and belongs to God (Job 32<sup>8</sup>, 33<sup>4</sup>), and Man (Gen. 7<sup>22</sup>) alone, and is nowhere in the whole of the O.T. applied to any other creature. It corresponds much more closely to our conception of soul or spirit—the immortal part of oneself—than either of the two other words.

SOUND (*see* GOOD).

SPARKLING (*see* EYE).

SPARROW (*see* BIRD).

SPIRIT (*see* SOUL).

SPORT (*see* DELIGHT).

SQUARE (*see* PATH).

STAG (*see* ROE).

STATELY (*see* GOOD).

STEPS (*see* PATH).

STRAIGHT (*see* RIGHTEOUS and JUDGE).

STRANGER (*see* ALIEN).

STRAY (*see* SIN).

STREET (*see* PATH).

**STRENGTH.** Hebrew has several words denoting strength or power. The commonest root in Proverbs is translated "strong" or "strength," several times, as well as "absolute" (14<sup>26</sup>), "brazen" (7<sup>13</sup>), "hard" (21<sup>29</sup>), and "roughly" (18<sup>23</sup>). Its radical meaning is to prevail by being mighty—even fierce. Next comes another word translated "strong" (7<sup>26</sup>), "mighty" (30<sup>26</sup>) and "powerful" (18<sup>18</sup>)—this word is often applied to strength in the sense of vast numbers. A third is translated "firm" in 8<sup>28</sup> and "amass" in 25<sup>5</sup> (almost a transliteration). The Dictionary definition of it is—to be stout, bold, alert. A fourth translated "strong" or "strength" five times, and "power" once, 24<sup>10</sup>, generally refers to physical strength. A fifth is translated "firm" in 4<sup>26</sup> and 21<sup>29</sup>, and elsewhere "achieve," "establish," "perfect," "plant," "provide," "purpose" and "put by." The words hand and palm are both translated "power" in 18<sup>21</sup> and 6<sup>3</sup>.

**STRIFE.** It is wellnigh impossible to differentiate between the two Hebrew words which both have this meaning and are to all intents and purposes synonymous, and they must be translated by different words in accordance with their contexts. The basic meaning of one is to judge, and in 20<sup>8</sup> it is so translated. Thus it came to be connected with litigation, and it was not a far step from there to "contention" (three times) or "discord" (22<sup>10</sup>), though not always in a Court of Law; and then to "nagging" (19<sup>13</sup>, 21<sup>9, 19</sup>). The other, too, is sometimes used in a legal sense and both are translated "cause," one in 18<sup>17</sup>, 22<sup>23</sup> and 23<sup>11</sup>, and the other in 29<sup>7</sup> and 31<sup>5, 8, 9</sup>. The second word, however, is not primarily connected with the law; in 25<sup>9</sup> and 26<sup>17</sup> it is translated "quarrel." In the other passages where these two words occur in this Version "contention" is the translation of the first word and "strife" of the second. In 23<sup>29</sup> another Hebrew word is translated quarrel in the sense of a drunken brawl—the basic meaning of it seems to be "to complain." In 13<sup>10</sup> and 17<sup>19</sup> the word translated



“brawl” in this Version has the basic meaning to struggle.  
(*See also* JUDGE.)

STROLL (*see* PATH).

STRONG DRINK (*see* WINE).

STUDY (*see* WISDOM).

STUPID (*see* FOLLY).

SUBSTANCE (*see* RICH).

SUBTLETY (*see* WISDOM).

SUBVERT (*see* FROWARD).

SUMMER (*see* WEATHER).

SUMMONS (*see* CURSE).

SUPPLANT (*see* RICH).

SURE (*see* TRUTH and WISDOM).

SURETY. The Hebrew root of this word has six distinct meanings, five of which are to be found in Proverbs, viz. “sweet” 3<sup>24</sup>, 20<sup>17</sup>; “mingle” 20<sup>19</sup> or “share” 14<sup>10</sup>; “evening” 7<sup>9</sup>; “raven” 30<sup>17</sup>; and “surety” (the sixth being dry). Proverbs contains many warnings against suretyship (6<sup>1</sup>, 11<sup>15</sup>, 17<sup>18</sup>, 20<sup>16</sup>, 22<sup>26</sup>), which would appear to have been the equivalent of what we now call guaranteeing an overdraft at the bank. It looks very much as though money-lenders of those days were in the habit of inducing borrowers to find a guarantor of substantial means, and having once got them both into their power, to exact like Shylock, the uttermost farthing—a practice not unknown in these later days. In Ecclus. 29<sup>1-20</sup> there is a longish essay on the subject, containing much sound advice, which could almost be summed up in the few lines of 8<sup>12-13</sup> in the same book.

SURROUND (*see* SHIELD).

SWALLOW (*see* DESTROY and BIRDS).

SWEET (*see* DESIRE).

TABLE (*see* FOOD).

TASK (*see* WORK).

TASTE (*see* WISDOM).

TEACHING (*see* LAW and WISDOM).

TEND (*see* KEEP).

TERRITORY (*see* EARTH).

TERROR (*see* FEAR).

THISTLE (*see* PLANTS).

THORN (*see* PLANTS).

THRIFTLESS (*see* HEART).

TILL (*see* WORK).

TITLES. The Hebrew language has many words for different titles from King (i.e. a reigning sovereign) to a petty overseer, and many of these overlap. One of the commonest is very often translated "captain" by A.V. but also Chief, General, Governor, Keeper, Lord, Master, Prince, Principal, Ruler, Steward and Task-master. The word occurs in 8<sup>16</sup> where in this Version it is translated "Ruler" in order to preserve the play on words in the original, and in 19<sup>10</sup> "captain." Another word is translated Ruler nine times in this Version but in 17<sup>2</sup> and 23<sup>1</sup> as a verb it is translated "prevail" and "exalt." It can refer to almost any sort of official or chief from a Prince to a Magistrate. Another meaning of the same Hebrew word is Proverb *see* note on 1<sup>1</sup>. "Potentate," a word not found in A.V., is this Version's translation of the A.V. "Prince." The radical meaning of the verb is to be weighty or commanding. It only occurs seven times in the Old Testament and is invariably translated by A.V. "Prince." It is always coupled with Kings except once, when it is paralleled with "judges." Another root meaning to guide or inform, and having the sense of being pre-eminent or foremost, is translated Leader, 28<sup>16</sup> (A.V. "Prince"). In 4<sup>25</sup> "forward," 12<sup>17</sup> "proclaim," and 29<sup>24</sup> "testify." Noble is found four times in this book. It has the sense of being liberally inclined. In A.V. its root is translated "willing" or "freely," and often "Prince" and "Noble." Another root variously translated by A.V. "Captain," "Prince," "Guide," "Ruler," is in this Version always translated "Chief," i.e. one who decides. Another word also translated in this Version "chief" in 1<sup>21</sup>, really means "head" (five times), "top" (8<sup>2</sup>) or "first" (four times), (cf. our headmaster, top dog and first-class). Lastly, the ninth title to be mentioned is one which in 2<sup>17</sup> is paraphrased "lawful

husband" (*see* note thereon). This root means to teach or to lead. Elsewhere in the O.T. it is translated "captain," "duke," and "Governor." There are many other similar titles in the Old Testament, but as they are not used in Proverbs, there is no need to mention them here.

TOIL (*see* WORK).

TOOTH. The usual word for this in Hebrew is derived from a root meaning to sharpen. In 30<sup>14</sup> both it and another root are used. The original meaning of the latter is, to "gnaw" or "tear." So as to distinguish it from the far more ordinary Hebrew word, it is there translated "fang." Under this heading must also be mentioned a word which A.V. translates quite unsuitably "meddle" and the R.V., which is nearer the mark, "quarrel." The word in question is probably akin to a similar Arabic word meaning to "snarl" or "show the teeth." In this Version in the three passages where the word occurs, it is translated "show the teeth" (17<sup>14</sup> and 20<sup>3</sup>), and "set the teeth" (18<sup>1</sup>), which seem to be the most appropriate equivalents in their contexts.

TORTUOUS (*see* FROWARD).

TRACK (*see* PATH).

TRAITOR (*see* SIN).

TRANSGRESSION (*see* SIN).

TREASURE (*see* RICH).

TREASURE-TROVE (*see* RICH).

TRICKERY (*see* FROWARD).

TRUST and CONFIDE. These are the more usual words by which the Hebrew root implying absolute reliance is translated, and they are its basic meaning. Safe and Secure are other near synonyms. In 28<sup>1</sup>, that well-known proverb "the righteous are bold as a lion," it would be difficult to find in English another more suitable word by which to translate this root, unless it were "self-confident"—other words by which A.V. translates it elsewhere in the O.T. are assurance, careless, hope and sure. Another word translated "trust" is found in 11<sup>13</sup> and 13<sup>17</sup> (but *see* TRUTH). "Save" (20<sup>22</sup>, 28<sup>18</sup>) is the translation.

TRUSTWORTHY (*see* TRUTH and TRUST).

TRUTH. The radical idea of this word is firmness. It is generally translated "faithful" or "true." Taken in connection with its context there are other English words suitable for it, e.g. 11<sup>13</sup> "trustworthy," or 14<sup>15</sup> "believe." In 27<sup>6</sup> (*see note thereon*) it is not easy to find the right English word to go with "wounds" whether that word be taken literally or metaphorically, but "guileless," as a parallel to "perfidious," seems to do as well as any other. Two other English words in this Version are also used to translate this word, viz. "sure" in 11<sup>18</sup> and "appropriate" in 22<sup>21</sup>. Our own Amen is a transliteration of the Hebrew and recalls the not uncommon exclamation "true!" and might even be considered the equivalent of "hear, hear!"

TURN. Probably no word in the Hebrew language is more variously translated than Shub. It would be tedious to enumerate them all, for they would run into close on 150. The basic meaning of the word is "to turn," and in this Version alone no less than fifteen English words are utilized in its translation. They are: "Answer" (22<sup>21</sup>), "Backslide" (1<sup>32</sup>), "Break" (20<sup>26</sup>), "Bring again" (19<sup>24</sup>), "Come again" (3<sup>28</sup>), "Endure" (25<sup>10</sup>) (neg.), "Give" (24<sup>26</sup>), "Parry" (26<sup>16</sup>), "Recoil" (26<sup>27</sup>), "Render" (24<sup>12, 29</sup>), "Reply" (18<sup>13</sup>), "Return" (2<sup>19</sup>, 12<sup>14</sup>, 26<sup>11</sup>, 26<sup>2</sup>), "Reward" (17<sup>13</sup>), "Turn away" (15<sup>1</sup>, 29<sup>8</sup>), "Turn back" (30<sup>30</sup>), and "Withdraw" (24<sup>18</sup>). Other Hebrew words having the meaning to turn and so translated in this Version are to be found in 4<sup>27</sup>, 21<sup>1</sup> and 26<sup>14</sup>, also translated "apply" (2<sup>2</sup>), "decline" (4<sup>5</sup>), "divert" (17<sup>23</sup>), "favour" (18<sup>5</sup>) and "incline" (4<sup>20</sup>, 5<sup>1, 13</sup>, 22<sup>17</sup>), and in 9<sup>4</sup>, 15<sup>24</sup> and 28<sup>9</sup> also translated "depart" (3<sup>7</sup>, 5<sup>7</sup>, 13<sup>14</sup>, 14<sup>16, 27</sup>, 17<sup>13</sup>, 22<sup>6</sup>), and "avert" (16<sup>6</sup>), "avoid" (16<sup>17</sup>), "put away" (4<sup>24</sup>), "remove" (4<sup>27</sup>, 27<sup>22</sup>), and also in 26<sup>14</sup>, "turn." Other cognate words, though not translated "turn," but having that radical meaning are "apostate" (14<sup>14</sup>) and "remove" (22<sup>28</sup> and 23<sup>10</sup>). (*See also FROWARD.*)

UNBRIDLED (*see FROWARD*).

UNDERSTANDING (*see WISDOM*).

UNFAITHFUL (*see* SIN).

UNTRUSTWORTHY (*see* SIN).

UPROOT (*see* DESTROY).

VALIANT (*see* VIRTUE).

VALOUR. This and virtue are both translations of the same Hebrew word. Applied to women the A.V. translates it "virtuous" (*see* below), to men, generally "valour." Originally it implied force and then wealth (as a verb it is translated "prevail"). Sometimes the meaning is obviously "warrior" (for example, Jud. 5<sup>30</sup>). It is no wonder, therefore, that it is often coupled with another Hebrew word and translated "a mighty man of valour" (*see* MAN).

VEX (*see* ANGER).

VIGOUR (*see* VIRTUE).

VINEYARD (*see* PLANTS).

VIOLATE (*see* SIN).

VIOLENCE (*see* DESTROY).

VIRTUE -OUS. This is a most difficult word to define. At one time it had the meaning of valorous (like its Hebrew equivalent), but now its meaning is practically confined to chastity and moral rectitude. Apart from the three passages in Proverbs where the adjective is used in conjunction with a woman, the only other in the O.T. is in Ruth. Like its Greek equivalent (though not the one used by the LXX) it signifies strength, excellence, ability and merit. There is no real equivalent for it in English. In answer to Socrates' request for a definition of virtue, Meno replied: "A woman's virtue lies in her duty." The same difficulty occurs in translating the Chinese word "jen," which Lionel Giles says implies social good. Its connotation has, no doubt, gradually extended until it seems often to be rather a compendium of all goodness than any one virtue in particular. The primary meaning, in accordance with etymology, is humanity in its larger sense—that is, natural goodness of heart as shown in intercourse with one's fellow men. Both this and Meno's shorter definition well befit the Lady Bountiful of 31<sup>10ff</sup>. In short, it may be said

that in the A.V. the whole circle of virtue is not narrowed by any one virtue upon which particular stress is laid. In this conflation, a not very satisfactory compromise is arrived at by translating the epithet when applied to a woman as "worthy" (31<sup>10</sup>) and in 31<sup>29</sup> "valiant," but even "worthy" is fast becoming derisory, as so often happens to the vocabulary of Shakespeare and the translation of the A.V. In 31<sup>3</sup> "vigour" is the English equivalent which seems best to suit the context there.

WADY (*see* WATER).

WAIT (*see* DESIRE).

WANDER (*see* SIN).

WASTE (*see* DESTROY).

WATCH (*see* KEEP).

WATER. Of words connected with water, the Hebrew language has several different roots from which to draw. There is little difference in the meanings of some of them, but the A.V. has an unhappy knack of confusing them by indiscriminate translations. In 5<sup>16</sup> and 21<sup>1</sup> the original is from a root meaning to "divide," and is a streamlet or water course used in artificial irrigation, in this Version translated "channel." In 5<sup>18</sup> and six other passages the word used comes from a root meaning to dig and signifies a fountain, spring or source which rises from within; it occurs seven times in Proverbs. In 5<sup>15</sup> the root means to flow and the proper translation is "flowing waters." In the well-known line "he that watereth shall himself be watered" (11<sup>25</sup>), two different words are used in the original for water, the first is from a root to "pour forth" and the second from one meaning to "fill" or "satisfy." The similarity in sound between the two Hebrew words gives the verse an assonance which justifies them both being translated "water." In 18<sup>4</sup> and 30<sup>17</sup> the word translated "wady," which seems the only possible English translation for it, indicates a torrent running through a narrow valley—a copious stream in the rainy season and a mere thread of water, if that, in the dry season. (*See* Job. 6<sup>15</sup>.) Receptacles for holding water were

wells. They were very necessary for households which could not depend on a nearby spring. They were often hewn out of a rock. The more fortunate had wells in their courtyard, from which water was drawn by means of a rope and a pulley.

WAY (*see* PATH).

WEALTH (*see* RICH).

WEATHER. Under this heading, wind, rain, clouds and the seasons can be taken together. In Palestine, the north wind dispersed rain, the south wind was warm and might be dry or moist; the east wind was gusty and scorching and, coming from the desert, seems to correspond to the Harmattan. The west wind was moist and cool and brought rain. The S.W. wind was the most humid. Wind in general is mentioned figuratively in 11<sup>29</sup>, 27<sup>16</sup> and 30<sup>4</sup>. The generic word for heavy rain is derived from a root meaning to "gush out" (25<sup>14, 23</sup>). Another word used in 27<sup>15</sup> means to "rush" or "pour." Winter rain might begin in November or even October, and end in February, or might not start till January and continue till May. This was called the "former rain" which prepared the ground for cultivation. It never failed whether it came early or late, but the latter or spring rain (16<sup>15</sup>) upon the copiousness of which depended the harvest, was less reliable, and without it the crops would be deficient or fail altogether—it fell in April, just before the harvest. There is little or no rain in the summer (26<sup>1</sup>)—whether the seasons have changed since O.T. times is an open question. There are three different words for cloud—one (16<sup>15</sup>) is a dark threatening cloud—from a root meaning to "envelope"—which hides or covers the sun. The other (25<sup>14</sup>) means "mist." The third (3<sup>20</sup> and 8<sup>28</sup>) was a fine thin cloud, and often meant simply "sky." The sweeping (*lit.* "prostrating") rain referred to in 28<sup>3</sup> was almost a water spout which mows down everything before it and wherever it comes leaves no grain behind it, and the passage in 25<sup>14</sup>, though it does not specify any particular kind of wind, is obviously the north wind mentioned in 25<sup>23</sup>. Snow was not by any means unknown in Palestine, but snow in summer (25<sup>13</sup> and 26<sup>1</sup>) was almost proverbial for the height of

absurdity. The snow in harvest (25<sup>13</sup>) refers to snow fetched from the top of Mount Hermon, and took the place of ices with us. (R.H.K.) The Jewish year, which began at the end of September, was divided into six seasons (*see* Gen. 8<sup>22</sup>) which overlapped one another a little and varied somewhat according to the district, and in the case of the harvest according to the crop. They may be roughly divided thus: Seed-time, October–December; Winter, December–February; Cold, February–April; Harvest, April–June; Heat, June–August; Summer, August–October. In 20<sup>4</sup> the A.V. translation “by reason of the cold” (R.V. “winter”) is misleading, what is really meant is, that if a man does not plough *after* the harvest, i.e. in the autumn, he cannot expect to find anything to reap in the following harvest.

WEIGHTS and MEASURES. Six Hebrew words are translated weight, balance, scales, measure. One of these is *lit.* “level” (4<sup>26</sup>, 5<sup>6</sup>) and so came to be used as a word for “balance” or “scales” (16<sup>11</sup>), and metaphorically “to ponder” (5<sup>21</sup>), just as another is translated “appraise” in 16<sup>2</sup> and 21<sup>2</sup> and in 24<sup>12</sup> “weigh.” In 11<sup>1</sup>, 20<sup>10</sup>, 23 the word used simply means stone, but technically weight. Another word translated “balance” or “scales” (11<sup>1</sup>, 16<sup>11</sup>, 20<sup>23</sup>) means also “ear.” It may be more than a coincidence that the ear is supposed to be the centre of balance in the human body. The word translated “measure” in 20<sup>10</sup> is *ephah*. The frequent strictures in Proverbs on false measures were well deserved for some traders used to have two sets of weights, the larger for buying and the smaller for selling. (*See* Amos 8<sup>5, 7</sup>, Lev. 19<sup>35</sup>, Deut. 25<sup>13</sup>.) Another trick of the trade was to steep the weights in salt to make them heavier, and another, when measuring liquid to make it foam. Cf. Amen-em-ope: “Falsify not the weights.” In Ecclus. 42<sup>4</sup> Ben Sira tells his readers not to be ashamed of “exactness of balance and scales, and of testing measure and weight,” which means that the former must be wiped clean of dust before being used and the latter tested from time to time.

WELL (*see* GOOD and WATER).



WHORE (*see* HARLOT).

WICKED (*see* SIN).

WIDOW. The same root for this word in Hebrew is found in words translated by A.V. "dumb," "silent," "bind," "sheaf," and "widow." Its primary meaning is to bind, e.g. into sheaves, then metaphorically, the tongue which thus becomes tongue-tied or dumb. From this it is but an easy step for the Eastern mind to think of the silent lonesome life such as that of spinsters and widows, who were often exploited and unable either to speak for themselves, or who had no Goël to speak on their behalf in matters of law, and no gift with which to bribe the judge, and so (as in 31<sup>8</sup>) the word came to signify a helpless person who, "as a sheep before her shearers is dumb" (Is. 53<sup>7</sup>).

WILL (*see* DELIGHT).

WIND (*see* WEATHER).

WINDOW (*see* HOUSE).

WINE. Two kinds of wine are mentioned in Proverbs. In 3<sup>10</sup> it is probably grape juice in its fresh state which has not become completely fermented, perhaps "must." From the same root as the word meaning "to take possession of" come the words "snare" 1<sup>17</sup>, or "noose" 29<sup>5</sup>. A commoner word in Hebrew for wine has a close resemblance in sound to the same word in many other languages—Greek, Latin, German, Dutch, French, Italian, Spanish and English, to mention only a few, it is generic and almost always denotes a fermented and intoxicating liquor. In 9<sup>2, 5</sup> and 23<sup>30</sup> mention is made of wine being mingled or mixed. R.H.K. says that ordinary wine was sometimes mixed with spice to make it more palatable. This is what it may mean in these passages, or it may refer to the blending of wines. Those who could afford it would also add wine to water for the same reason. In 20<sup>1</sup> and 31<sup>6</sup> strong drink is used in conjunction with wine, but it is not known whether this word is merely a synonym for wine, or some other kind of alcoholic liquor. As a verb it is translated in A.V. "to be drunk," as a noun "strong drink," or "drunkard," and as an adjective, "drunken." In 23<sup>20, 21</sup>

the words "wine bibber" and "bibulous" are used. That is what the root means, whether used as a noun, or, as elsewhere in the O.T., as a verb meaning "to imbibe." In the latter verse it is possible that the word "come to poverty" may be purposely used to remind the reader that from the root of this word comes also the word used in 3<sup>10</sup> for "new wine" (*see above*).

WING (*see BIRD*).

WINK. In England at one time, this verb simply meant "to shut the eyes." In Hebrew it means "pinch the eye" (6<sup>13</sup> and 10<sup>10</sup>). In 16<sup>30</sup> the same word is used of pinching or pursing the lips) and then to connive, hence the phrase "to wink at." Later it came to mean the conveyance of a message by signs; within the last twenty years, it has been adopted by the Services as the equivalent of signal-flashing.

WISDOM. Under this heading can be taken the different shades of meaning between this word and Understanding, Knowledge, Prudence, Shrewdness, Instruction, Discretion and Perception. First of all, WISDOM itself. The root of this word, which occurs over 100 times in Proverbs, means firm, well grounded, solid and in common with the other seven words defined here, can have the connotation of skill, and sagacity, (11<sup>29</sup>) learning, statesmanship and judgment. (For "the wise," *see note on 1<sup>5</sup>*.) "It is," says G.H.B., "a more comprehensive term than understanding or discernment (*see below*), that is, seeing through things to their underlying causes and significance. It is the combined qualities which serve as the best means for attaining a definite end—under the control of a directing intelligence which knows how to use them, a capacity to attain health and blessedness in the conduct of life." R.B.G. says it is a word which "is used to represent the discernment of good and evil, prudence in secular matters, skill in arts, experience in Divine things, and even dexterity in magic." Next comes UNDERSTANDING which can also be, and is, translated comprehend (1<sup>2</sup>), consider (14<sup>15</sup>, 29<sup>7</sup>), pay attention (29<sup>7</sup>), sense (7<sup>7</sup>), and study (16<sup>21</sup>). These shades of meaning explain themselves. The A.V. uses many other

English words to translate it. KNOWLEDGE is the primary meaning of its counterpart in Hebrew. Its subsidiary ones are discernment, perception, discrimination. As a noun and adjective it is sometimes translated by A.V. "cunning" in its old English sense of skilful without any of the modern associations of the word, and is often used of technical skill. The word translated in this Version PRUDENCE can also mean insight, counsel, common- or good-sense. It occurs seventeen times in Proverbs and the A.V. translates it by seven different words, viz. wisdom, understanding, prudence, discretion; and as a verb, prosper, consider, and teach. R.B.G. defines the word "to look, to be knowing and hence to prosper"; it designates, says he, the craft of the Serpent. The Hebrew for SHREWDNESS, which occurs eleven times, is a better word than subtlety, as it is translated in 1<sup>4</sup> by A.V. It has the meaning of circumspection or being quick-witted. INSTRUCTION or Learning (radically "to take") has perhaps more shades of meaning than any other word in this group, for in Proverbs alone it can be translated learn, captivate, coax, heed, receive, sound doctrine, and by other words, for throughout the O.T. the A.V. utilizes no less than twenty different English words by which to translate it. As an attribute of Wisdom, "culture" might well serve sometimes as its English equivalent. DISCRETION, meaning to consider or purpose, is the root of a word which can also mean reflection or counsel, discretion (five times), intention (21<sup>27</sup>) or inspection (31<sup>16</sup>), and in a bad sense machination (10<sup>23</sup> and 24<sup>9</sup>), mischief (five times) or as a verb, to hatch a plot (30<sup>32</sup>). The primary meaning of another root is to instruct with or without punishment. It is also translated "correct" (10<sup>17</sup>), "chasten" (13<sup>24</sup>), "control" (19<sup>18</sup>), and its root crops up again in 24<sup>32</sup> where the English equivalent is "lesson," and in 31<sup>1</sup> "admonition." Its noun may be generally translated "instruction" or "discipline." Yet another word can be admitted to this group, its real meaning being taste (11<sup>22</sup>); in 23<sup>6</sup> it is used in its original sense "dainties," referring to food. Figuratively it can be translated PERCEPTION. In the A.V. it is translated discretion in 11<sup>22</sup>; and in 26<sup>16</sup> the R.V.

margin gives "answer discreetly"; in this Version it is paraphrased by the translation "parry questions." In 31<sup>18</sup> it is used as a verb to indicate that the object referred to is thoroughly tested (cf. our wine or tea taster) and is translated "make sure." Circumspection, insight and judgment are other words which could be used as alternatives. This attempt to define briefly and to differentiate between the various Hebrew words which are associated with Wisdom, only shows how they overlap one another and are interchangeable, but that Wisdom includes them all. Would it be too great a flight of fancy then to suppose that the seven Pillars set up by Wisdom were Instruction, Understanding, Prudence, Shrewdness, Knowledge, Discretion and Learning; or alternatively: Discipline, Insight, Commonsense, Circumspection, Perception, Discernment and Culture?

W.T.D., in his book, *The Wisdom Literature of the Old Testament*, published in 1894, devotes Chapter 8 to this group of synonyms for Wisdom. "The English words," he admits, "do not in every case precisely correspond to a distinct Hebrew word"—the seven or eight words which he says are strictly synonymous represent only various shades of meaning. "It is noteworthy," he goes on, "how many English words which by their etymology indicate only knowledge or skill, have come to be used in a bad sense, e.g. subtlety, cunning, knowingness, artfulness, craft, craftiness." He continues: "Some of the words we are obliged to use in translation have an association of a lower or secondary kind of which we cannot rid them. For example: 'prudence' and 'discretion' give a much more worldly flavour to the virtues of which Proverbs speak than the original words convey: while with us 'intelligence' and 'understanding' have, properly speaking, no moral quality at all." It will be seen from this how difficult it is to disentangle all the various shades of meaning between the words. As far as Wisdom and Knowledge are concerned, Cowper was not far wrong when he wrote: "Knowledge and Wisdom, far from being one, have oft times no connection. Knowledge dwells in heads replete with thoughts of other men; Wisdom in minds

attentive to their own . . . Knowledge is proud that he has learnt so much, Wisdom is humble that she knows no more."

**WITHDRAW.** This is an interesting word in the original. Its root means precious or rare, and is so translated in the five other passages where it occurs. But in 25<sup>17</sup> "Make yourself scarce" would be a perfectly legitimate, idiomatic, and indeed, literal translation. (*See also* TURN.)

**WORK.** There are six words in Hebrew, all of which have the meaning of exertion. The commonest means to do or make. It is translated "work" six times in this Version, and in other passages "behaviour" (20<sup>11</sup>), "commit" (30<sup>20</sup>), "make" (16<sup>4</sup>), "gather" (21<sup>6</sup>), "reward" (10<sup>16</sup>, 11<sup>18</sup>); another which has almost exactly the same meaning, is generally translated here "make" (eleven times), "do" (eight times) and "deal" five times. Once it is translated "become" (10<sup>4</sup>). It also means to work, but generally in the sense of to serve or work for someone as a servant or a slave (ten times), but it can also be applied to some particular kind of work such as tilling the ground (12<sup>9, 11</sup>, and *see also* 22<sup>8</sup>). Two other words convey the idea of work which involves considerable toil or labour, even pain and grief. The first of these is actually translated "misery" in 31<sup>7</sup> but "work" in 16<sup>26</sup>, and the second "sorrow" (10<sup>22</sup>, 15<sup>13</sup>), "pain" (10<sup>10</sup>), "labour" (5<sup>10</sup>), "toil" (14<sup>23</sup>). In 15<sup>1</sup> the A.V. translates it "grievous," but in this Version "hard" is used partly to pair it off with "soft" and partly to distinguish it from another word translated "grieve" in 10<sup>1</sup>, 14<sup>13</sup> and 17<sup>21</sup>. Both these last two indicate work carried to the point of exhaustion. In 23<sup>4</sup> a word which occurs nowhere else in Proverbs but which is somewhat like the last mentioned is translated "weary," and seems to be purposely used to show that no particular slur is intended on riches in themselves but only on the acquisition of wealth if carried to excess. The sixth root to be mentioned rather indicates a task (18<sup>9</sup>) or business (22<sup>29</sup>) undertaken in the capacity of a "messenger" (13<sup>17</sup>) or "herald" (16<sup>14</sup>) which are its translations as a noun. In 24<sup>27</sup> it is translated "work."

WORLD (*see* EARTH).

WORMWOOD (*see* PLANTS).

WORTHLESS (*see* GOOD-FOR-NOTHING).

WORTHY (*see* VIRTUE).

WRATH (*see* ANGER).

WRONG (*see* GOOD).

YOUTH. Under this heading can be taken various words to designate boys and girls, youths and damsels. One, roughly speaking, describes any lad from birth to marriage. In this Version it is translated "young man." Some think its radical meaning is "to move briskly," others "to be rough voiced." It is also used of a servant in the same way as the English use the word "boy" in the East. The feminine (9<sup>3</sup>, 27<sup>27</sup>) applies to a female from childhood to young womanhood. In 20<sup>29</sup> the word translated young man comes from a root meaning to choose, i.e. a young man in his prime or as we might say, any eligible young man. Another word from a root meaning "to beget" in the masculine refers to a child or youth, and in the feminine to a damsel up to marriageable age. Another word is an adult young woman—a virgin or one recently married (translated "maid" in 30<sup>19</sup>). Lastly, the word BEN, usually translated "son" (and feminine, "daughter"), can be used in a wider sense to denote youths and maidens generally. It is also used of the offspring of angels (Job 38<sup>7</sup>) or beasts (Lev. 1<sup>5</sup>, etc.) and sometimes means disciple (2 K. 2<sup>3</sup>, etc.). In Proverbs it must not always be taken too literally, as it probably means "pupils" in several cases.

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     pent)  
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 Retribution, 1<sup>31</sup>, 6<sup>15, 32</sup>, 10<sup>3, 30</sup>,  
     12<sup>21</sup>, 13<sup>18, 21f</sup>, 19<sup>15</sup>, 25<sup>10</sup>,  
     26<sup>27</sup>, 28<sup>10</sup>, 29<sup>5</sup>  
 Revenge, 17<sup>13</sup>, 20<sup>22</sup>, 24<sup>29</sup>  
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     11<sup>18, 21, 25</sup>, 13<sup>13, 21</sup>, 14<sup>11, 14</sup>,  
     15<sup>29</sup>, 16<sup>7</sup>, 19<sup>8, 16</sup>, 22<sup>4</sup>, 23<sup>18</sup>,  
     25<sup>22</sup>, 28<sup>25</sup>  
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     10<sup>4</sup>; come from the Lord,  
     10<sup>22</sup>; are a stronghold,  
     10<sup>15</sup>, 18<sup>11</sup>, and a ransom,  
     13<sup>8</sup>, but avail nothing in  
     the end, 11<sup>4, 28</sup>; hastily  
     acquired, 13<sup>11</sup>, 28<sup>20, 22</sup>; cre-  
     ate popularity, 14<sup>20</sup>, 19<sup>4, 6</sup>,  
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     are not for pleasure seekers,  
     21<sup>17</sup>; bring social advan-  
     tages, 18<sup>16</sup>; take wings and

- fly, 20<sup>21</sup>, 23<sup>4f</sup>; reputation is better than, 22<sup>1</sup>; gained by usury, 28<sup>8</sup>; a prayer for moderation in 30<sup>8</sup>; and poverty, 15<sup>16</sup>, 16<sup>8</sup>, 17<sup>1</sup>, 18<sup>23</sup>, 22<sup>2, 7</sup>, 28<sup>3</sup>, 29<sup>13</sup>. (*See also* Contrasts—Rich and Poor)
- Righteous, the, have compensations, 3<sup>23</sup>, 4<sup>18</sup>, 11<sup>27-32</sup>, 13<sup>22</sup>, 18<sup>10</sup>, 20<sup>7</sup>, 21<sup>21</sup>, 23<sup>24</sup>; are amenable to instruction, 9<sup>9</sup>; compare with the wicked (*See also* Contrasts—Good and Bad—and Wicked), 4<sup>19f</sup>, 10<sup>3, 6-11</sup>, 10<sup>16</sup>, 20<sup>f</sup>, 24-32, 11<sup>3-11, 23</sup>, 12<sup>3, 5-7, 10-13, 17, 21, 28</sup>, 13<sup>5, 6, 9</sup>, 14<sup>19, 32, 34</sup>, 15<sup>6, 28</sup>, 16<sup>8, 12</sup>, 17<sup>15, 26</sup>, 21<sup>15, 18</sup>, 24<sup>16</sup>, 28<sup>1, 12, 28</sup>, 29<sup>2, 6f, 16, 27</sup>. (*See also* Justice and Upright)
- Ring, gold, 11<sup>22</sup>, 25<sup>12</sup>
- Roe, 6<sup>5</sup>
- Rolling stone, a, 27<sup>8</sup>
- Rubies, 3<sup>15</sup>, 8<sup>11</sup>, 20<sup>15</sup>, 31<sup>10</sup>
- Rulers (*see* Kings)
- SACRIFICE of the wicked unacceptable, 15<sup>8</sup>, 21<sup>27</sup>; righteousness better than, 21<sup>3, 27</sup>; due to the Lord, 3<sup>9</sup>
- Sadness (*see* Sorrow)
- Sailor, 23<sup>34</sup>
- Sarcasm, examples of, 17<sup>12</sup>, 19<sup>24</sup>, 22<sup>13</sup>, 26<sup>6-11</sup>, 30<sup>4</sup>
- Scandal, and Slander, is foolish, 10<sup>18</sup>; is spread thoughtlessly but can be suppressed, 11<sup>13</sup>; is enjoyed by bad men, 17<sup>4</sup>, 18<sup>8</sup>; advice to avoid those who spread, 20<sup>18</sup>; the way to prevent, 26<sup>20</sup>
- Scorners, will meet with scorn, 3<sup>34</sup>; insult their rebukers, 9<sup>7</sup>, 13<sup>1</sup>, and hate them, 9<sup>8</sup>, 15<sup>12</sup>; have to bear the consequences, 9<sup>12</sup>; never find wisdom, 14<sup>6</sup>; punishment of, 19<sup>29</sup>, 21<sup>11</sup>; are arrogant, 21<sup>24</sup>; are the cause of discord, 22<sup>10</sup>; are an abomination, 24<sup>9</sup>
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- Self glorification (*see* Boastfulness)
- Self help, 12<sup>9</sup>
- Self Knowledge, 19<sup>2</sup>
- Self Praise, 27<sup>21</sup>
- Self satisfaction, 26<sup>12</sup>
- Separatist, 18<sup>1</sup>
- Serpent, 23<sup>32</sup>, 30<sup>19</sup>
- Servant, promoted if prudent, 17<sup>2</sup>; risen above his rank, 19<sup>10</sup>, 30<sup>22f</sup>; the obstinate, 29<sup>19</sup>; the pampered, 29<sup>21</sup>; the slandered, 30<sup>10</sup>
- Sexual Purity advocated, 5<sup>15-20</sup>, 6<sup>24f</sup>, 7<sup>4f</sup>, 24-27
- Shades, 2<sup>18</sup>, 9<sup>18</sup>, 21<sup>16</sup>
- Sheol, 1<sup>12</sup>, 5<sup>5</sup>, 7<sup>27</sup>, 9<sup>18</sup>, 15<sup>11, 24</sup>, 23<sup>14</sup>, 27<sup>20</sup>, 30<sup>16</sup>

- Ships, 30<sup>19</sup>, 31<sup>14</sup>  
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     to backslide, 1<sup>32</sup>; devoid of  
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